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1866 - CHRISTIANITY IN INDIA.

Comprising of

It is not the title
of the book.

(1) IDAIYANGUDI MISSIONARY ASSOCIATION,

DIOCESE OF MADRAS.

(2) TIRUNELVELI MISSION.

(3) EVANGELISTIC WORK IN TIRUNELVELI.

and

(4) THE RECEPTION ACCORDED TO THE

PRINCE OF WALES AT MANIYACHI JN. TIRUNELVELI.

CHRISTIANITY IN INDIA.

Christianity in India, a Sermon preached at Palamecottah on 21st October, by the Rev. Dr. CALDWELL, on Rom. i. 16, "*I am not ashamed of the Gospel of Christ*," sets very forcibly before us the need of a hopeful spirit in those who would labour with success among the Hindus, and gives, from the results of the writer's long experience, sufficient ground on which hope may rest.

After glancing at the enormous difficulties with which the Church in India is called to fight, Dr. Caldwell says, "I am not ashamed of the Gospel of CHRIST when I think of its suitability to the circumstances and needs of the people of India. It is wonderful in how many particulars Christianity fills up the broken outlines of Hindu teaching, and supplies the substance of what Hinduism possesses only the shadow; and it is not less remarkable to see how suitable it is to supply the moral needs of the Hindus." Dr. Caldwell traces out both these lines of thought in pages full of interest, and then proceeds to show that Christianity has also power to sanctify the virtues of the Hindu character. "Thus it adopts and consecrates their instinctive religiousness, their habit of seeing God in all things—their patience, temperance, gentleness, and courtesy—their care for relations to the furthest remove, and the patriarchal framework of their social system."

Dr. Caldwell proceeds to say, that, though little has been done in comparison with what remains to be done, yet "looking at the results amongst a people far more difficult to reach and move than either Greeks or Romans ever were, we have no reason to be ashamed of the measure of success that has been attained."

Of the indirect results of Christian teaching he writes:—

"When I look at the large and rapidly increasing class of educated Hindus, which has come into existence during the last twenty or thirty years through Christian education in Christian schools, and in a still larger degree from the education communicated in Government schools which, though it does not include distinctive Christian

Mission and
Government
schools.

Vox II

Mission Field,
June 1, 1867.]

teaching, is yet Christian in its exclusion of everything opposed to Christianity, and in its morality; when I see idolatry and mythology driven out of the field of argument, in so far as this educated class is concerned, the sensuality and low morality of Hindu books disowned, and the literature of a Christian nation, deeply imbued with Christian principles, adopted and studied instead; when I see the belief they have acquired in a Supreme God,—not a belief, such as Hindu philosophy taught, that the world was God, or that God was the world—a belief in a God who is an unconcerned spectator of the contest between good and evil, but a belief in God who is the Creator and moral Governor of the world; when I see that people have ceased to fear, as I well remember their fearing, that we were raising up by our new system of education a more dangerous class than any that ever existed in the country before,—a class whose faith in their own religion was shaken, but who had not adopted any other religion instead,—and that on the contrary, the members of this new class are admitted to be better men, better citizens, and better servants of the State than any other class of natives;—when I see, in consequence of all this, the difference there is between the India of thirty years ago and the India of to-day in the ideas, tone of mind, and tendencies of its most influential class,—though I am aware that the vast majority of this class have not become Christians, and will probably die, as they have been living, in nominal heathenism; yet, looking at all that has been brought about, directly by Christian teaching, and indirectly by the Christian influences brought to bear on public education, I hold that we have no reason to be ashamed of the efforts that have been made for the propagation of the Gospel in India. The natives are slow in acting on their convictions, timid in resisting popular prejudice, and sensitive in an extraordinary degree to domestic influences. Hence it may happen that the whole mind of India will have to become leavened with Christian ideas as thoroughly as the mind of the educated class now is, before any great movement of the masses towards Christianity commences."

Fruits of
education.

Dr. Caldwell then treats of the direct results of the preaching of the Gospel among the Hindus, and in doing so answers the objections which are commonly made by Englishmen in India. The first objection is, that the number of converts is so small as to render it doubtful whether it is really the will of God that India should ever be Christianized.

Number
of converts.

[Mission Field,
June 1, 1867.]

"Are those who make this objection to Mission work in India aware that in this district alone the native Christians connected with the two Church Societies number 54,000 souls, and are constantly increasing in numbers?"

It is a more common objection to Missionary work in India that the converts are Christians only in name. "As a
Character of converts. general rule, native Christians are regarded by the English residents in India as deserving only of con-

tempt. I fully acquit those who take this view of intentional injustice, but their acquaintance with native Christians is very superficial. They take it for granted that English Christianity is substantially faultless, and the Christianity of the natives they happen to meet with appears to them as something so inferior that they feel tempted, not only to be ashamed of it, but also to be ashamed of the efforts which have ended only in producing such results." Dr. Caldwell says that, at one time, he too was in the habit of making such comparisons; that he then admitted the inferiority of native Christianity, and only asked that allowance should be made for the natural inferiority of the Hindu, and for the infancy of the native Church. But, in his last visit to England, he saw more than he had previously done of the condition of all classes of English society, and now he takes higher ground.

Races compared. While of opinion that "it is very desirable that such comparisons should be dropped, especially if one of the races compared should be found to insist on making itself a judge in its own cause," and that "it were much more becoming for each race to humble itself in the dust before God on account of its deficiencies than for either to profess to be ashamed of the other," Dr. Caldwell shows that neither people have any grounds for despising the other. "The special national vice of the people of India is untruthfulness. The special national vice of the English is intemperance. In each case the prevailing vice is a national and hereditary evil. The real question, therefore, is not whether the English are more truthful than the natives, or whether the natives are more temperate than the English, but whether the Anglo-Saxon race has made more progress since it embraced Christianity towards mastering its traditionary vice of intemperance than the Christians of this country have made, in proportion to the shortness of the period in which they have been Christians, towards mastering their traditionary vice of untruthfulness. I fear the result would be found to be nearly as unsatisfactory in one case as in the other."

[Mission Field,
June 1, 1867.]

From considering the case of the Christian community as a whole, Dr. Caldwell proceeds to answer those who doubt whether instances of true devotion can be found within it. "I admit that the native Christians who are to be regarded as earnest consistent Christians form only a small minority of the total number; and will not this be admitted to be the case in every portion of the Christian Church?" Yet such people are to be found amongst the native Christians. "I do not for a moment pretend that they are free from imperfections, but I think I do not exaggerate when I affirm, that they appear to me in general more teachable and tractable, more considerate of the feelings of others, and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better churchgoers, yet freer from religious bigotry, and in proportion to their means more liberal, than Christians in England holding a similar position in the social scale."

Devout natives.

Towards the conclusion of the sermon, Missionaries are exhorted to work hopefully. "If our hopes as well as our hearts are not in our work; if we do not expect the results we are aiming at; if we carry on our labours from day to day sadly and of necessity, like the prisoner working on the roads, how can we do otherwise than fail, seeing that one of the secrets of success in every endeavour to influence mind by mind, is the combination of the confidence of faith and the assurance of hope with the use of the appointed means?"

Labour in hope.

The interest excited on the occasion of the preaching of this Sermon was doubtless increased by the presence of the delegates engaged in the revision of the Tamil translation of the Bible.



GRAHAMSTOWN MISSIONS.

PART II.—LAYING THE FOUNDATIONS.

For the foundation of the Church of England Missions among the Kafirs of Grahamstown, the ground was prepared by Bishop Gray and Archdeacon Merriman. The first stones of the building were laid by Bishop Armstrong.

rescued at least 8,000 women from a lot of comparative slavery, and raised them to something like the position of Christian women in our happy land? Nothing that thousands of children are being brought up in Christian discipline and knowledge? For this result we thank God, and we see in it all our labours more than over-paid. But what, it may be asked, is the bearing of these conversions upon the country at large? The number of converts, considerable in itself, is altogether insignificant as compared with the masses of population, amongst whom they are as scattered points of light. Yet in another aspect it is full of promise. For we see in these native converts the seed of a future Church. The progress of events points more and more to this. The Gospel has, indeed, in itself a reproductive power. But it may be compared to some seeds which, when taken to a foreign country, require to be acclimatised before they freely bear fruit. These native converts, in their little communities, are the seed-plots in which the Gospel seed is being acclimatised, and from which will spring the Christian Church of India. In passing through their minds, it will lose what is merely adventitious, the result of other conditions of culture and climate, and acquire an outward form suited to the people; with a new vigour of native growth. The work of converting India is not to be achieved by European Missionaries. They will have to push natives forward to do the real work, and keep themselves in the background. I rejoice to know that this feeling is gaining ground among us. And as this conviction grows upon our Missionaries, so a corresponding sense of responsibility is being developed among our converts. Only a few months ago I urged upon a convert—a man of high intellectual attainments, who held an important situation in the Government service—the duty of taking employment in the Mission. His reply was, “No: the time has not yet come for me to give up my present position of influence; but when I see my way clear to be a Missionary to my countrymen, and to seek ordination from the Bishop, I will take no pice of European pay, but I will go forth as a Native evangelist, supported by the Native Church.” He told me that he had already spoken to some of his Christian brethren on the subject, that his plan had met with their hearty sympathy, and that he had no doubt that what was lacking to him they would supply.”

The Rev. K. M. BANERJEA then spoke of his conversion to Christianity, and of the Brahmo Somaj.—The Rev. Dr. MACLEOD, in conclusion, said: “I cannot now weigh all that we have heard and seen, but I shall certainly give these facts the most minute attention and examination at some future time—perhaps in the silence of some Highland glen; for it will be many days, nay, many months, before I can venture to offer an opinion upon so difficult and complex a subject.”

MADRAS.

THE Bishop of MADRAS has been engaged in a visitation tour in his diocese. The following extracts from a private letter give a sketch of the work and the mode of life of an Indian Bishop. The Bishop writes (February):—

“On our alighting from the train some native Christians came to offer their respects, and put stout garlands of flowers round our necks and on our wrists, besides a bouquet in our hands. The General of the Southern Division was also there with his carriage to take us to his house, as he and his wife, Mrs. Duke, had kindly undertaken to entertain us during our sojourn at Trichinopoly. The following day (Sunday, the 26th) there was such a pouring rain all the morning (which is very unusual indeed at this season of the year) that scarcely any one in all the station attempted to go to the early morning English service, and I had to send word to the minister of the Tamil church, three miles off, where I had engaged to hold a confirmation, to put off the confirmation service till the following Thursday. This rain did so much damage that the managers of the railway, who had secured the presence of the Governor and several Madras grandees at a splendid entertainment they were making arrangements to give on the fourth and fifth of this month in honour of the opening of the new line from Erode to Trichinopoly, were obliged to postpone their fête till they had mended their breakages. Trichinopoly is the place where Bishop HEBER died. The bath in which he was drowned is still to be seen. He was buried in the chancel of the English church, St. John's. On the north side of the chancel is a tablet to his memory; and there is a line marked in the chunam floor over the spot where his body lies. A late chaplain of Trichinopoly, Mr. Foulkes, raised a subscription, to which he contributed very liberally himself, and had a brass made in England containing a brief inscription. The brass is inlaid in a black marble slab, and the whole had arrived at Trichinopoly a few days before we did. There is at present a proposal to make a few alterations in the chancel and other parts of St. John's Church. As soon as they are decided upon, the marble slab with the brass will be put down.

We found plenty to do at Trichinopoly—visiting schools and hospitals, &c. and seeing the native Christians; and left on Thursday afternoon for the Mission-station of Erungalore, about eleven miles distant from Trichinopoly. The Missionary there is the Rev. CHRISTIAN S. KOHLHOFF, son of one Missionary

Kohlhoff, and grandson of another Missionary Kohlhoff. His grandfather and his father were engaged in Missionary work in South India for a hundred successive years, and he himself has added thirty more years of Missionary work since those hundred years were finished. Nor is he yet an old man. At his house we found his wife, and son, and a daughter, also a lady (I think a sister), Mrs. Leach. Mrs. Kohlhoff has a nice girls' boarding-school, and Mr. Kohlhoff a good boys' school. Four of the highest boys are ready to go to Vedeiarpuram Seminary to be trained for employment as catechists or schoolmasters; but he has not money enough to send them, and the seminary has not money to take them gratuitously.

We went one evening to a village about a mile from Erungalore, where there are many native Roman Catholics. There we saw a ponderous car, just like one of the heathen cars which carry the heathen gods at the festivals of the Hindoos, only having carved upon it incidents in Christian history, and saints, and the Ten Commandments. The priest, a Frenchman, whom we saw and spoke with, does not like the car; but the people will have it, and use it at their festivals, with many theatrical representations of the facts in our Lord's life and death.

We left Erungalore early on Monday, the 3d February, for a place about ten miles distant, called Mēttoopātti, the native clergyman of which is named INNĀSI. At this, as at every place where we stop, there are confirmations. At Mēttoopātti, late in the evening, after I had gone on to the next halting-place, Pūllāmbādi, a disturbance arose, which brought out the excellent spirit of the Christians. It was the duty of the chief native of the village, the mayor, to provide Coolies to carry our luggage to Pūllāmbādi, and he had received early notice of what number would be required, and had promised to send them. However, evening came, and there were no Coolies. No notice had been sent, and labourers who had been employed all day in the fields, and had not yet had their evening meal, naturally refused to take up heavy loads and carry them seven miles. In the

emergency some of the native Christians said they would carry the loads, and acted accordingly. When they had done their work, their hire was sent to them, and they returned it, saying they were glad to do that service for nothing, out of gratitude for the Bishop's ministrations among them.

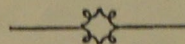
Another interesting event has occurred in this journey. At Erungalore a young Brahmin Christian came to Mr. Kohlhoff's with a Christian cousin (they had been known to him before), and asked for permission to go to Vedeiarpuram to study for Mission service.

He had no money to pay for his board at the seminary, and Mr. Kohlhoff had no money to enable him. So when I had ascertained that Mr. Kohlhoff had a good opinion of him, and thought it advisable that his wish should be granted, I told him I would be responsible for his expenses for one year (about 6*l.*), and that he might go. This was on Sunday evening. Next day he came to Mettoopatti on foot with his cousin; afterwards they accompanied me to Pullambadi, walking by the side of my palankeen; and on Tuesday night walked in the same way to this place, about eighteen miles, as we read that poor scholars used to do in England. My scholar's name is Sundārām. He is about twenty years of age, tall in stature, and earnest but self-possessed in his manner. If God gives him grace, as I hope will be the case, to continue in the faith, and to advance in Christian experience and piety, he may, with the advantage which he possesses in being a Brahmin, prove an able and valuable agent in this Mission.

Brahmin
Student.

Though railways afford so great facilities for travelling, we are at the present time impeded in our travelling through them. The old system of travelling by palankeen is so broken up that no bearers are to be had; and last night we had arranged to leave Vedeiarpuram for Combaconum, but could not get bearers, and are consequently detained here, hoping to start this evening.

There are very collegiate-looking buildings at Vedeiarpuram. The principal, the Rev. R. C. NAILER, hopes to have them photographed when he can get a friend to come over who has a taste for that art. There is a pretty Gothic chapel, and a large schoolroom, and dormitory, and a dining-hall, with kitchen and yard; also the house of the principal and that of his assistant, and a third building for the native teachers.



TINNEVELLY.—EDEYENGOODY SCHOOLS.

EDEYENGOODY is a name well known to all who watch the progress of the Gospel in India as the Mission under the charge of Dr. Caldwell, who may almost be styled the father of our Tinnevely Missionaries. The boys' and girls' boarding-school, which are superintended by Mrs. and the Misses CALDWELL, Edeyengoody have made great progress during the past year. The Government Inspector, who visited them in March, pronounced the children to have passed a satisfactory examination. The boys number 67, the girls 112, including day-boarders. Many of these pupils are supported by members of the *Ladies' Association* in different parts

Calcutta

of England, and a clergyman has raised an endowment fund for the support of one orphan in perpetuity, in memory of his deceased wife and daughter. This will, it is hoped, suffice with care for the support of two girls in perpetuity. In many cases the parents feed and clothe the children while sending them to school. Each girl and boy now pays a small monthly fee; these have amounted during the year to nearly 12%, and it is found that they value more highly what they pay for.

Female education is not yet very popular in the Western division of Edeyengoody, where the work is comparatively new; but even from there two girls have come to the school, and there is the promise of five more. The increase in the number of children causes the want of accommodation to be more felt. A new dormitory and schoolroom at the price of 60% are wanted. The managers bear testimony to the gentle and sweet dispositions of the native children, who are much more docile than English boys and girls of the same age. The difficulty is to instil into them such principles of piety, honour, and conscientiousness as may enable them, by God's help, to resist, not only the temptations which they must face in common with English children at home, but also those special trials, both of faith and morals, which abound in heathen lands where Satan reigns.

WELLINGTON, NEW ZEALAND.

THE Bishop of WELLINGTON, in a letter dated 3d February, 1868, writes:—

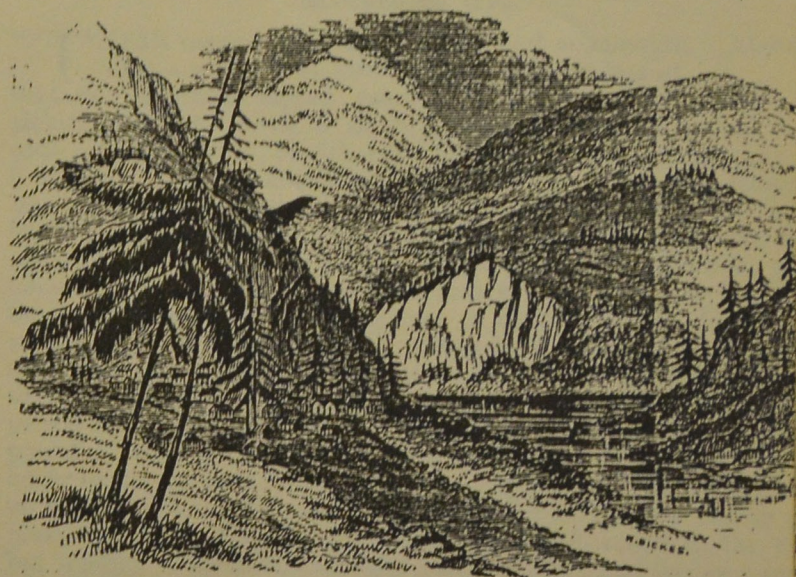
“I have just returned from a visitation up the East Coast, and in the interior on that side of my diocese. Happily, as we get older, and are less able to endure the wear and tear of riding through bush and swamp up to our horses' saddle-girths, and to slip up and down the hills, civilization is opening up the country, and whereas formerly I used to break my horses' and my own heart well nigh in ploughing through the Sloughs of Despair, now there is one of the most beautiful roads in this beautiful country. For ten miles it winds through a forest along the side of the stream. For another ten it creeps round the sides and elbows of a mountain to the top, before you know you have turned its flank, and so on. So far it is much pleasanter travelling, and the English homesteads, farms, and fences, are wonderfully advanced since I first knew them, and I have enjoyed teaching groups of children in families visited by no schoolmaster, but which do infinite credit to their parents.

There is another feature in the picture which is all dark. The

natives are down in the mire. They have lost their religion, the civilization, their self-respect, their belief in God and man. It was a melancholy scene. And now I come home to learn that the Bishop of New Zealand is to leave us. ‘Down, down,’ is our superscription

COLUMBIA.—INDIAN MISSIONS.

MISSIONS to the heathen Indians of this diocese are conducted with a large measure of success both on the mainland, Columbia and in Vancouver's Island. The Rev. J. B. Good, after five years' experience of work among the Vancouver Island Indians,



PORT YALE, BRITISH COLUMBIA.

volunteered his services to the Bishop for work on the mainland, was sent to the Indian Mission of Yale. He remained at Yale from June 1866 to June 1867. He then received an invitation from Thompson River Indians, a tribe about 1,000 strong, whose headquarters are at Lytton, sixty miles inland. This tribe had previously been under the teaching of Roman Missionaries, but were led by what some of their number had seen and heard of our services, to beg for the teaching of our Church. In a letter dated December, 1867, Mr. Good says that his work at Lytton has, during the

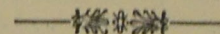
a long time head-master of Government schools came to visit me. Some years ago he cast off the Brahminical thread, having no faith in Hinduism: and his father, in consequence, expelled him from the house. Since then he has been an outcast, separated from the orthodox Hindus. He is highly respected by all as an honest and sincere man. I had a very pleasing conversation with him on the effects of the Christian religion in our heart and in our outward behaviour. He said, that though not a Christian like us, that is, not baptized, yet he firmly believes that no man can be happy without following the precepts of JESUS. He told me that he reads the Gospel with the greatest attention. He prays to God daily for spiritual strength and light to follow the truth. He does not belong to any sect. He is more a Christian than a Brahmo. He is not an Unitarian. He believes that where there is inward faith outward profession is not essential. On hearing the words, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, and whosoever believeth on Him shall not be ashamed,' he said that he was not ashamed of CHRIST. He has sent his daughters to a Christian school. Some three or four years ago I had given him a copy of Dr. Kay's *Lecture on St. Augustine*. We talked of St. Augustine's mother, Monica, who earnestly prayed to God for the conversion of her son and husband, as an example of Christian female character. My friend remarked that Christian females can wonderfully win the hearts of men by their genuine piety and gentleness."

The Rev. TARA CHAND (31 December, 1867) has baptized three Chanars at Delhi during the last quarter. His daily evening service for Chanars is continued, but owing to the cold has not been as well attended as formerly. The Rev. J. C. WHITLEY (December, 1867) reports the Rev. J. H. CROWFOOT's arrival at Delhi. Eighteen persons were confirmed there in October. Mr. Whitley has made a preaching tour through the Jât villages. The Rev. P. W. THOMAS, Missionary at Mograhât, near Calcutta, writes (December, 1867) that though the inhabitants of two heathen villages have begged him to establish schools, towards which they offered considerable subscriptions, he has not means to help them. A "pucca" church was levelled by the cyclone of November 1, which did also much damage to private houses. On the 22d of December Mr. Thomas was ordained priest.

CALCUTTA—BISHOP'S COLLEGE.

A MEETING of the Council of Bishop's College was held on April 30, when the Rev. J. W. COE, Tutor of the College, took his seat for the first time in the College Council. A village

schoolmaster in the Sontal Mission named John Tarachand Bishwa was admitted into the Vernacular Theological Class. At the Eastern examination a list was made of the students arranged according to their proficiency in the following subjects, viz. Old Testament History and Paley; Greek Testament and Pearson; English; Latin Greek; Bengali; Urdu; Mathematics. The students of Old Testament History were placed in the following order: Seetal, Gome Dunne, Watson, Burgess, Dutt, Westerhout, Gabriel, Shurutchunde Ramchundra, Boroda, Thompson.



SKETCH OF A MISSION IN TINNEVELLY.

(Continued from page 162.)

MANNER OF LIFE.

THEIR manner of living is spare and economical. About 7 A.M. the first meal is taken; it consists of cold rice left from supper, eaten with thin rice-gruel, pickles, &c. At 1 P.M. a more substantial meal of boiled rice with vegetable, meat, or fish curry is taken, and a similar one 8 or 9 P.M. (The mid-day meal of the poorer class is a lump of black sugar and salt fish.) Nothing but water is drunk. The males of the family eat alone first; they sit cross-legged on a thin mat, with pieces of the broad soft leaf of the plantain before them in poor houses, and in others, shallow brass dishes. The wife, who has been the cook, assisted by her daughters, or daughter-in-law, brings the smoking pot of boiled rice, and, with a ladle made of a cocoa-nut shell, ladles out each person's portion of rice. Another female brings the pot with the curry, a small portion of which is put on each person's portion of rice; then a little lump of pickle, or of a compound of chilies, cocoa-nut, and pepper, called 'chetney,' and being ready, the father says grace, and they begin to eat. They take up their food with their right hand, and after eating, not during the meal, they drink, not, as we do, by applying the mouth to the cup, but holding it up at some height from the head, and letting a small stream of water flow down the throat. When the men have finished and gone, the females take what is left. The men are engaged with their palmyra climbing and cultivating from 6 A.M. to 7 P.M. with an interval of three hours during the extreme heat of the day, for in the hot season even the natives cannot brave the noon-day sun with impunity.

The women rise at day-break, sweep the house, smear the floor with cow-dung (this kills all insects, and makes the house clean and sweet), polish up the brass eating-vessels, which are like a soup-plate without a rim, and the drinking-jars, also of brass, holding about a pint of water. They then go to the village well to draw water for household purposes. Here all the

Women's
work.

gossip of the place is discussed. Then they go to church. During the season they boil the 'pattineer' as soon as it is ready, generally before service. The children are sent to school, and the women prepare the mid-day meal. After this, or in the early morning, they beat out the rice from the husk, with a heavy wooden pestle, shod with iron, in a stone mortar. This is hard work, but no woman is considered worth anything who does not do this, and little girls begin very early to learn this important business. The chaff is then winnowed from the grain, which is put on a flat tray made from palmyra fibre, and, by a dexterous movement of the hand, the chaff and grain, and also any portion of the stone or sand mixed with them, are all separated into distinct portions. The housewife then sits down to spin cotton, sometimes with other women, under the trees in the streets, until 5 P.M. when she or her daughter (if old enough) will go to the well for water, and prepare to cook the evening meal. The children go out morning and evening to gather sticks for the fire. After supper they have family prayer, very often conducted by the wife, who is frequently the better reader of the two, and some members of the family are always present at the services in church, at 6.30 A.M. and 7 P.M., the men in the evening, after work, the women in the morning, the children at both.

The dress of the natives is very simple, and rarely varies. When a boy is between four and five years of age he has a 'cloth,' as it is called, given him, a yard and a half long and one yard wide. This is wrapped round his loins, and tightly twisted round his body. As he gets older the size of this cloth increases until it is four yards long by two and a half broad. This is a full-sized man's cloth, which is girded tightly round him when at work, and at other times hangs in graceful folds. A well-to-do man also wears an 'upper cloth,' which is not quite so long as the other, and is worn in various ways, generally the two ends hang over the shoulders behind. Sometimes it is worn only over one shoulder; and for very full dress a red pocket handkerchief is thrown carelessly over the left shoulder. Rich natives wear ear-rings and nose-rings, small gold ones with precious stones in them. Government officials, catechists, and schoolmasters, who are much with Europeans, wear a long white jacket, like a surtout, instead of the upper cloth, and a broad black band round the waist distinguishes the native clergymen. All wear something in the shape of a turban round their heads, except labourers; the poor a ragged cloth, the rich a made-up turban, very often muslin, with a gold border. The clothes, too, have sometimes small borders on them. A rich man is known more by his jewels and his retinue (amongst the Shanars) than by the richness of his dress.

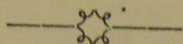
The women dress in a large cloth, wrapped about the person in such a manner as to cover them completely, except the arms and head, and when they go to church the cloth is drawn over the head like a hood, and the face only is visible. Widows wear white cloths only, others wear them red, red

and white, and dark purple, and the contrast in a large assembly is rather pleasing. School girls and the mistress wear a small jacket but many of them do not continue it after marriage. The material is difficult to get in small quantities, as also are scissors to cut out with, needles, and thread. They have earrings, bracelets, armlets, necklaces, toe-rings, and anklets according to the wealth of their parents or husbands, as in former times this was one of the safest ways of investing money, and when loans are required they are used as pledges. These are called 'jewels.'

Marriages are arranged by the parents and friends solely, the principal parties not being consulted in any way on the subject. When a contract has been made, the bride's parents bring part of her dowry to the bridegroom's. The lowest sum is 17½ rupees (5 pagodas), the more usual one amongst the poor is 30 rupees, the wealthier 70 rupees (a rupee = 2s.). Eight or ten of the bridegroom's friends return with the party to sup at the bride's house, while there they settle the value of the jewels the bride is to have of her (these form part of the dowry); if she be very well off she will wear 20% worth; these, at her death, will belong to her children; she have none, they go back to her family.¹ The bride's friends pay a return visit, and settle the amount of jewels he is to give (the rule is that he gives two-thirds). The consent of the Missionary is then obtained, and if the contracting parties live in different districts, a certificate that there is no impediment is exchanged between the two clergymen. The banns are published, the relatives and friends invited by the sending a small packet of betel-leaf and pawn to each person; this is equivalent to our notes of invitation. The betel-leaf is the leaf of a highly aromatic species of pepper, the 'pawn,' shred of the dry areca nut (a small palm-tree) beaten up with a small quantity of lime made from sea-shells; this is said to promote digestion, and to do away with the ill effects sometimes caused by so much vegetable diet. All classes of natives chew this with the greatest delight, as many chew tobacco. It has a very disagreeable appearance, as the juice is dark red, and makes the gums, teeth, and lips look as if they were bleeding. Every one in the village gets his packet, and all who accept the invitation are expected to make the newly-married couple a present, from 6d. to 1s. according to their means. The night before the marriage the bridegroom goes in a sort of litter or palanquin to the bride's house. It is set down in the street, outside the door. The father then comes out and rubs sandal-wood powder over his breast and shoulders, and puts a large thick garland of oleander flowers or jessamine round his neck. He then alights, goes into the next house, is covered over with a cloth for fear he should by chance catch sight of the lady or she of him, and the father puts rice into his mouth with his fingers three times and gives him betel and nut. His friends sup with the bride's family. Early in the morning, his sister, or next nearest relation if there be no sister, goes to the bride's house, carrying with her his present.

(1) These are to be made of the previously settled sum. No actual money is given.

are now four self-supporting S.P.G. Schools along the Irrawaddy, and Mr. Marks has promised to establish, as soon as he can find teachers, similar schools in Kyan Gyin, Donabew, and Yainoon. He also wishes to establish branch schools in Kemmendine, Poozoondoung, and the centre of Rangoon. Mr. Marks speaks very gratefully of the kind and valuable assistance which he received from every one with whom he came in contact during his journey. All took the greatest interest in the work; and he feels that without the aid so cordially rendered he could not in the short time have made the beginning, which it may confidently be hoped will hereafter bring forth good fruit."



SKETCH OF A MISSION IN TINNEVELLY.

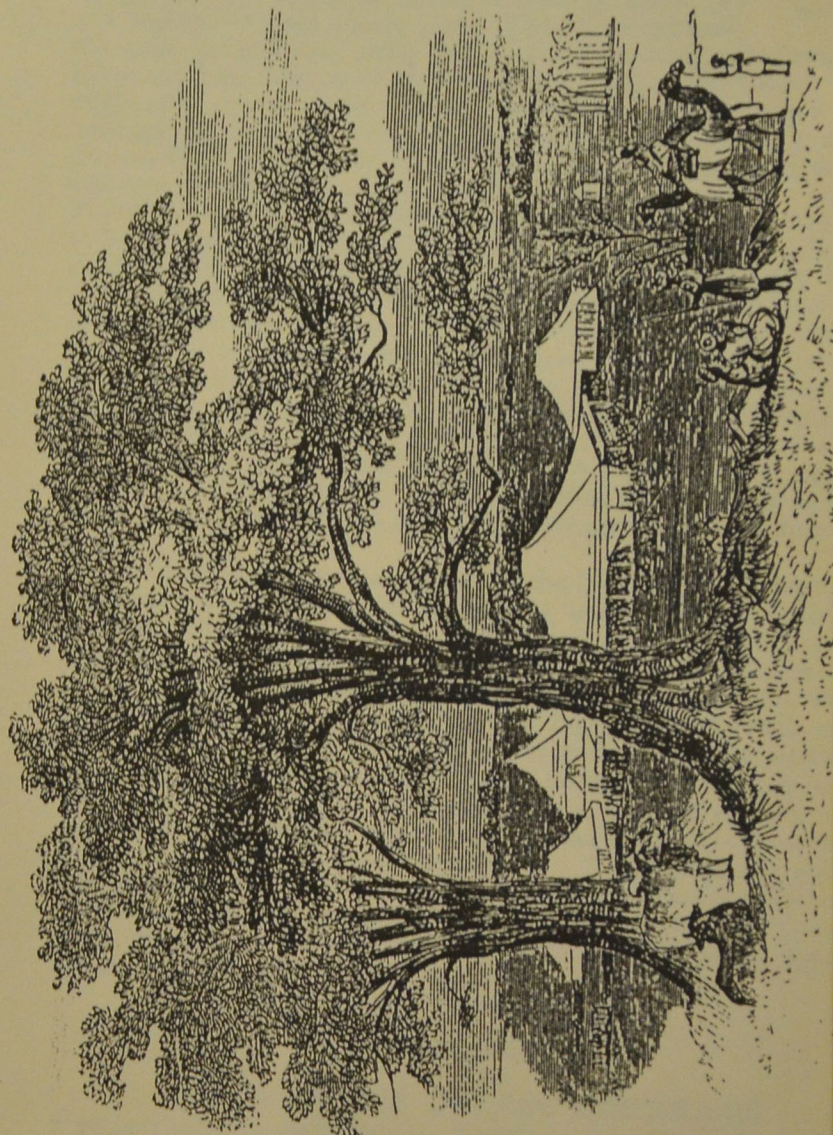
(Concluded from page 199.)

PUBLIC WORSHIP.

IN every Christian village the Church is the most conspicuous object. It is in most cases an oblong building, forty or fifty feet long, without aisles, chancels, or towers, except in central places, or in a station where the clergyman lives, as the Holy Eucharist is only administered in these places, not in every village. These country churches or houses of prayer are generally built of sun-burnt bricks, with thatched roofs, no glass in the windows, and the floor is of dried mud, and usually cost from 6*l.* to 12*l.*, according to the size. Several congregations have lately, principally by their own exertions, built churches of brick or stone; these cost 80*l.* or 100*l.* In such churches there will be a small chancel, with its rail and holy table, a lectern, which serves both for pulpit and reading-desk, and font. A flat brass gong serves as a bell. At the chief stations some very correct churches have been built, mostly Early English, or Decorated, with western towers and spires, with aisles and chancels, such as those at Christianagram, Edeyengoody, Pannivellie, Meguanapurum, and Suviserchapurum.

Every church is open daily at half-past six A.M. and seven P.M. for Divine Service, which, in the absence of the clergyman, is performed by the catechist. The service consists of the Confession, the Lord's Prayer, the collect for the day, the prayer for the clergy, and that of St. Chrysostom. The second lesson is read, and a short exposition made of it; all is concluded in twenty minutes. In the chief station, where the missionary lives, the Psalms are also read. On Sundays the morning service is divided into two parts. At seven A.M. the whole service, Psalms and lessons, are read, with the exception of the litany. Then there is a Bible-class held with the women, or rather a Sunday school. At eleven A.M. the litany, ante-communion service, and sermon; after which there is a Sunday school for the men, at which all are expected to

attend. At four P.M. full evening service, baptisms, churchings, &c. &c. Once a month the Eucharist is administered at each central church. For several years I celebrated at one or other place every



Sunday; now there are more native clergy to assist. The week before the Holy Communion is administered, two special services are held, where the intending communicants assemble, and are instructed

of a wedding-cloth (generally red) and the jewels he agreed to give, besides oil to anoint her with, and to rub well on her head, which sometimes streams down. She proceeds to church on foot with her party; the bridegroom comes in the palanquin, or sometimes on a small pony. He is loaded with oleander garlands, two, and sometimes three being round his neck, the thickness of a child's arm, and jessamine flowers are twisted about his turban. The bride has merely a wreath of jessamine twisted round her hair, which is neatly put up into a knot.

Instead of a ring, a small ornament is hung round the neck, called a 'tah-li,' and tied with a string, so that the 'knot' is literally tied; the bridegroom ties it on, and holding the knot says, 'With this tah-li I thee wed,' &c. Amongst the uneducated it is considered modest not to speak out, and unlucky for the bride to mention her husband's name, and formerly, the clergyman has more than once laid down his book, and left the party in the church for an hour or more, because the bride could not be induced to say, 'I, Mary, take thee, John,' or whatever the name might be. Civilization is doing away with this foolish scruple, and there is rarely now any trouble in this respect. After the ceremony the bride and bridegroom both get into the palanquin, and are carried to the bride's house, where their friends come and salute them by placing the palms of both hands together and bowing before them. Their offerings are then presented. The happy couple are seated on a raised platform, with a canopy over their heads. They then remain quiet for the rest of the day, until about 5 P.M. when the feast is eaten, and at 9 the bride is carried to her new home in the palanquin, after being first carried round the village up and down all the streets, preceded by music and torches, and, if the parties can afford it, a display of fireworks is made in some open place. The next day she has to cook rice and curry for her husband and the males of the house; even the water from the well must be drawn by her, and respectfully handed to the guests, who take a little for form's sake. All these things are done by rule, and the rule is never departed from. Three days after they go to the bride's home and return with presents of rice, curry, stuffs, baskets, &c. At the end of another week they pay a similar visit, and return with a smaller present, and at the end of another week they go for the last time, and come back with a few sweet cakes. The bride is, more properly speaking, the mother-in-law's assistant in household matters than the son's wife. They all live together, and the mother and father rule during their life-time. When a child is expected the wife goes home to her own mother until after its birth, and returns to be more independent than she was before. They marry so young that it is not considered correct for a young couple to live alone. Besides, the law of property is such; that all is in common, and at the disposal of the father, who, if a son is obliged to live away, as he must if he be a schoolmaster in another village, receives his pay, and allows him what he considers sufficient for his support. At his death the eldest

The knot
tied.

son takes the management until the youngest is of age, when a division is made. The daughters are portioned off, but have share in the property.

The houses are generally built of sun-burnt bricks. They are one story high. In towns, the principal merchants and people, and villages rich farmers, build houses of brick or stone, two and sometimes three stories high. They have generally the same ground-plan, being built round a quadrangular court, with rooms on three sides, used both for sitting and sleeping rooms. The doors open on to a raised verandah round this court, and admit light and air they need; windows they have none, so that as you go down a street you see nothing but blank walls on either side, for the entrance is very frequently in a narrow passage between two houses. The fourth side of the verandah is an open space, used for sitting or for sleeping in the hot weather, though the males of the family frequently bring out their mats into the open street, and sleep there. A house for a native teacher and his family thus built, and thatched with palmyra leaves, costs about 3*l*.; the timber is palmyra, and leaves must be renewed every fourth year. Sometimes three generations may be found living in one house, as the people like to congregate together as much as possible, and for a Shanar to be sent to reside in a place where there is no 'pattineer' is banishment in the bitterest sense. In a poor man's house, his buffalo, cow, or chickens share with the family; in better houses a shed is made for them, but generally the shed is the first apartment one enters paying a visit.

Some houses have a small garden at the back, in which, during rainy season, vegetables, such as chillies, brinjal, &c. are cultivated, and the various kinds of gourds grow up and climb over the thatched roofs, and have a very picturesque effect. In most villages there is a large tree, a banian (of which there are three kinds), with a raised terrace round it about four feet high, built of rough stones, under the shade of which the women sit and spin in the afternoon, and sing hymns or discuss the village news. This affords much opportunity for talking to them, especially in heathen villages, where I gladly embrace, and on this terrace also the magnates of the village sit, settle quarrels, and decide lawsuits. The village councils, 'panchayets' (councils of five) were flourishing when our forefathers were naked, painted savages, and are exceedingly useful. The decisions they make are generally very just, and are rarely appealed against."

(To be continued.)

SYDNEY.—MOORE COLLEGE EXHIBITIONS.

THE Society, besides maintaining wholly or in part Missionary clergy, as well as catechists and schoolmasters in every quarter of the globe, frequently makes grants towards

His Majesty made me come on the following day to take leave. Accordingly on Saturday, the 31st, I took two of my boys with me to say 'Good-bye' to the King. . . . The King assured me that he would hasten on the works, which should be completed regardless of expense. He then placed before me two bags, each containing Rs. 500 (50*l.*), one as a contribution to the work of the Rev. P. MARKS, Missionary in Galle, for the work of your Mission in the sacred island of Ceylon. The other Rs. 500 his Majesty said was a personal present for myself. I said that, though assured of his Majesty's good will, I could accept no such present. This refusal was likely to have caused some unpleasantness. The Kulla Woon earnestly begged me to accept it; so, addressing the King, I said it was not the custom of English Missionaries to accept such presents for themselves, but that, if his Majesty would allow me to be his almoner, I had many ways of using his money so as to do good to others, and I would send an account of all through Captain Sladen. His Majesty at once assented, and entered into a long and pleasant conversation about English schools, books, &c. The King wishes to have the *Encyclopædia Britannica* translated into Burmese, and he asks me to bring up about fifty of our Rangoon boys for that purpose. He asked me to leave one or two of my present boys with him, promising that he would take care of them, but no boys wished to stay without me."

Mr. Marks assured the King of his earnest prayers for his conversion to the faith of CHRIST, and before leaving he saw the work of the Mission-buildings commenced by a large gang of labourers. As the buildings are of wood, their erection would not take more than two or three months. On All Saints' day, being Sunday, Mr. Marks solemnly set apart an unconsecrated piece of ground adjoining the Romish cemetery as a burial-ground for members of our Church. This is needed, as from twenty to thirty English or persons of British (East Indian) descent reside at Mandalay. The other Christian inhabitants of the city are made up of Armenians, persons of Portuguese or East Indian descent, and a few Italians and French. Mr. Marks gives the following account of the results of his visit to Mandalay:—

"(1) The English residents have been visited pastorally, and regular hearty and well-attended services have been held. (2) Our cemetery has been given over to us, and solemnly set apart. (3) A fine plot of land has been given to us next to the British Residency, where (4) the King is building at his own cost a very large school for Burmese boys, who are to be taught, above all things, the Christian religion. (5) The King has promised to build a church at his own cost as soon as I can furnish him with plans. (6) His Majesty is building a large (royal) residence for the Missionary, and another for the assistant-teachers.

Work done at
Mandalay.

(7) The Political Agent has promised a beautiful east window for the church. (8) The King has not only given us the fullest permission to carry on Missionary labour in the country, but has formally handed over nine of his own sons to us for education.

I have received the following sums of money:—*For the S. P. G. Orphan's Home, Rangoon:* collected at Thyet Myo Church, Rs. 75; given by officers and men in H.M. 76th regiment, Rs. 70; offertory at Mandalay, Rs. 197. I have also received from his Majesty the King of Burmah, *for Missionary work in Ceylon*, Rs. 500; and *for Missionary work at Rangoon*, Rs. 500. With the exception of Rs. 100 in presents to the King from the Calcutta Committee of S. P. G., this Mission will not have cost the Society an anna."

If anything were needed to add to the importance and value of this new Mission-station it is the assurance, which the Society has received from an Englishman well acquainted with the country, that the climate of Mandalay is suited to English constitutions. It has been the capital of Burmah since 1857. The Bishop of Calcutta attaches much importance to this new opening for Missionary effort, and feels strongly that such an opportunity should not be lost.

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PUTHIAMPUTHUR, MADRAS.

THE Rev. J. F. KEARNS has, since his ordination in 1854, been engaged in Missionary work in Tinnevely. His most encouraging account of the state and progress of Christianity in the districts of Puthiamputhur and Sawyerpuram is, therefore, doubly satisfactory, as his opinion has not only the weight derived from personal observation, but also that which attaches to long experience. Mr. Kearns writes that the year ending on the 30th September, 1868, has been marked by steady progress in every department of his work. He specially notices that no apostacies have occurred during the year, and that many converts have been added to the Church. A large number of those who profess the name of CHRIST live, in the main, the life of faith, and substantial proofs of the value in which they hold their privileges may be seen in the willingness with which they contribute towards the maintenance of the outward framework of religion. A Hindu gentleman has given sixteen acres of rice land towards the perpetual maintenance of a native clergyman in Sawyerpuram, as well as of a village school near his own residence. Mr. Kearns writes:—

"At the end of September, 1867, the following numbers represented the strength of the congregations in the Puthiamputhur Mission:—Baptized people, 1,887; catechumens, 2,372; giving a total of 4,259 persons in connexion with our Church. This year our numbers have risen to—baptized, 2,090; catechumens, 2,619; total 4,709, which is an increase of 450 souls over last year. The number of baptisms during the year has been 152, of which 74 were adults. The number of communicants

Congregations
in
Puthiamputhur.

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has increased by 27, raising the number to 334, which is nearly 28 per cent. of the adult baptized population. During the same period there have been 20 deaths and 16 marriages. The number of adults able to read is 642—80 in excess of last year, equal to 13 per cent. of the entire Christian population of the district, or to slightly more than 23 per cent. of the adult part of it. During the year the native contributions in the district amounted to Rs.2,816 7a. 7p.: viz. for the maintenance and endowment of native clergy, Rs.1,061 2a.; for the repairs and erection of churches, Rs.1,545; offertory, Rs.210. The sum total represents a contribution of more than nine annas per individual Christian in the district, or, to bring it within its proper limits, one rupee per adult Christian. It should also be borne in mind that, in addition to this, they contributed the half-pay of two native clergymen during the year, and this amounted to Rs.480. The balance of last year on account of Native Clergy Endowment was Rs.1,086; and this, with the contribution of the year, leaves a cash balance in the treasurer's hands of Rs.2,147 2a.

In the Sawyerpuram division there are 1,061 baptized persons, or 58 in excess of the number last year, and 598 catechumens, which is 35 less than the previous year. There were 17 deaths and 10 marriages during the same period. The decrease is merely nominal, for there were 101 baptisms during the year, of which number 66 were adults, from the class of catechumens. The communicants have increased in number from 282 to 300, which is equal to about 30 per cent. of all the baptized, or 50 per cent. of the baptized adults. The number of adults able to read is 300, being an increase of 22, or equal to about 31 per cent. of the adult population. The sums of money realized in Sawyerpuram during the year are as follow:—On account of the maintenance of native clergy, Rs.370; for the same to form an endowment, Rs.995 5a. 3p.; offertory, Rs.93 4a.; special contributions, Rs.27; total contributed by native Christians in this division, Rs.1,485 9a. 3p., which is nearly equal to 14 annas per head of the Christian population, or to about Rs.1 8a. 6p. per adult. This division also paid half the salary of a native clergyman during the year. A wealthy Hindu made over to the Mission for ever about sixteen acres of rice lands, to maintain in part a native clergyman in Sawyerpuram for ever, and in part to maintain a school in his native village. The deeds have all been drawn up, signed, and registered, and are now in my custody."

Personal influence, custom, and association have more weight than mere argument has with most people of all races: but this is specially the case with Hindus, and has been frequently noticed by writers well acquainted with India, and so preaching at crowded festivals or in bazaars, though not to be neglected, seems to have had little direct, and probably not very much indirect, influence in winning converts to the faith. Much more good has resulted from schools, whether colleges in large towns, where Missionaries have, as the teachers, been brought into daily contact with their pupils, and so gained an influence over them; or small vernacular schools in the villages of Tinnevely, taught by native Christian masters, and superintended by Missionaries, who live in the midst of their work, and look upon the children, the parents, and all the people of the place as their parishioners. Mr. Kearns' statements, however, show that, useful as such schools are, even Christian children are often unable to attend them, as they are obliged at a very early age to work, at least during part of the year, for their maintenance:—

"In the schools supported entirely by the Society, as well as in those supported partly by it and partly by Grants-in-aid, there are altogether 671 pupils, 564 boys and 107 girls. This is an increase of 71 over last year. The entire number of Christian children of all ages in the district is 1,859, consequently we have in our

schools about 34 per cent. of the juvenile population. The amount realized by school fees was Rs.321 6a. 6p. equal very nearly to one half rupee per annum from each child in the schools. The amount received from Government as Grants-in-aid amounts to Rs.321 1a. 8p. Besides these schools there are three others in the district with Christian masters, maintained at a cost of Rs.45 per mensem, partly by Grants-in-aid, and partly by the people, and so entirely free of all charge to the Society, but under my supervision. It would be hazardous, however, to speak confidently of the permanency of these latter schools, for any system which has for its fundamental rules prompt and regular payment is likely enough to appear burdensome to natives, and in the course of time to be dropped, or supplanted by that which is more congenial to their habits. To encourage and foster such schools as these is, however, a wise policy. I should be glad to see schools of this character increase. The boarding-schools are in a very satisfactory state. The progress of the pupils during the year in religious and secular duties has been marked. These schools, until recently, received a Grant-in-aid; but, from observing the general system of work pursued by our masters, it occurred to me that so long as the masters were paid, not for the quality of their work, but for the time spent over it, quality was unlikely to receive all the attention it should, and in some schools, though not in the boarding-schools, this was actually the case. Accordingly, I placed the Tuticorin Anglo-vernacular school, together with the boarding-schools, on the Result system, and relinquished the Grants-in-aid. Since then I have applied for five other schools to be placed on this system. The Result system is decidedly the best for school in large towns and places where a regular steady attendance is the ordinary rule. In such places Grants-in-aid appear to me unnecessary, but in hamlets and agricultural villages, where the people depend for their sustenance upon field labour which at certain seasons is such as to demand the aid of babes almost, the Result system would be out of place, as no master under it, in such places, could earn sufficient to enable him to live as well as a Coolie: consequently it will be a long time before the Missions will be in a position to exchange the Grant-in-aid for the Result system. The girls' boarding-school is in a very fair condition, and the progress which the pupils have made in needle-work is creditable. The Anglo-vernacular school at Tuticorin suffered somewhat from local difficulties in the early part of the year, but is now recovering its usual state of efficiency. In Sawyerpuram there are eleven schools, containing 289 pupils, or about 42 per cent. of the juvenile population. The school fees amounted to Rs.37 11a. 7p., and the Government Grants-in-aid to Rs.349 3a. 4p. In both districts the old prejudice against female education is still strong, there being in the school only 153 girls, whereas there are 807 boys. This prejudice, however, time and the spread of knowledge will soften.

My catechist-schoolmasters have as usual been diligent in their work. One of the senior catechists was removed recently by death. He was well known as a successful competitor at the catechist examination; he had an extensive acquaintance with Holy Scripture, and was an excellent preacher. On my return from England he obtained a Monckton Scholarship, and eventually retired from the examination as 'Emeritus Monckton,' holding the scholarship up to the time of his death. My present head catechist has been elected the first pastor of the native congregation at Tuticorin, the whole of his salary to be paid by the people. Though entirely independent of all aid from the Society, his name will appear on the Society's list of Missionaries. I hope the Bishop will accept him as a candidate for the approaching ordination."

After giving a most satisfactory account of the ministerial work of the Rev. S. G. YESUDIAN, the Rev. D. DEVAPRASADEN, the Rev. I. VETHAMUTTOO, and the Rev. D. GNANAPRAGASAM, and expressing his hope that these four native deacons would shortly be ordained priests, and another qualified native admitted to the diaconate, Mr. Kearns gives his account of the church buildings and the church services in his district; as well as of his preaching to the heathen.

and of the various classes of the community from which his converts are drawn :—

"For the repair and erection of churches we raised in the district Rs. 1,545, the largest sum ever raised for this purpose. In fact, the district contributions of this year exceed those of any previous period. I remember well when, about fourteen years ago, I made my first collection in this district, it amounted to Rs. 44, and we were thankful; the following year it amounted to Rs. 113, and we were glad; this year the district collections amounted to Rs. 2,816, and we give God thanks.

Church
fabrics.

In raising this large sum my colleague, Mr. Yesudian, deserves praise. He has succeeded in erecting the best church in the entire district. In Tuticorin, for which we are to have a native pastor, I considered a church of our own to be necessary, for, although we have the use of the Government church there, it is too far from the abodes of the native Christians to be applicable for daily service and catechising. Accordingly I applied to the authorities for a site immediately adjoining the houses of the native Christians, and having obtained it I laid, in July last, the foundation stone of the 'Church of St. Paul.' The style is Norman, and will be of solid masonry throughout; the walls are now raised to the height of the window-sills, and we shall leave them thus to be settled well together by the monsoon before we proceed further. When finished it will be the handsomest building in the town. These two buildings have consumed the greater portion of the 'contributions;' the remainder was expended on repairs and erections of temporary chapels.

Church
services.

As usual, we have in all our churches and prayer-houses daily Morning and Evening Prayer throughout the year, on which occasions there are catechisings preparatory to the sacraments, as well as oral instruction in Scripture and doctrine. There is an offertory in every church on Sunday. The attendance on Sunday is good, but on week-days the avocations of the people necessarily render it liable to fluctuation. Indeed, when it is borne in mind that the attendance of the heads of a family necessitates the presence of every child in their establishment, a falling-off must be expected. However, a full attendance is accompanied by much noise, for the infants never hesitate to laugh or cry, and the mothers are so accustomed to the performance that they scarcely observe it, but it is trying to the preacher or teacher.

The Holy Sacraments are administered when necessary, but the rule is to have the Holy Communion weekly and Holy Baptism after the Second Lesson on Sunday afternoons. The attendance at the Holy Communion is commendable, especially as most of the communicants have to travel very long distances. There is, as usual, a 'preparation' the Saturday evening previous, after the Evening Service, when the communicants receive an address setting forth in what worthily communicating consists. I have observed of late a desire manifesting itself in many to be admitted to this Holy Sacrament. We have some candidates at present, but I hope that after the approaching Confirmation we may have a large accession.

Preaching to
the heathen.

The important work of evangelization has not been neglected, but it deserves remark that a considerable number of our converts are now being drawn from people of some intelligence. Very recently I baptized four families of more than ordinary ability, whose position in life is considerably above the average. All the males are able to read well. There is, however, much hardness of heart abroad, and much indifference to religion of any kind. There is much more of this to be met with than formerly.

It occurred to me that a statement setting forth the various Hindu castes from whence our converts are drawn, with the number from each, would interest many who are watching the progress of Christianity, no matter what their motives may be. There are those who believe that converts to Christianity consist of the very outcasts of society,—people for whom Christianity can do nothing, and from whom Christianity receives nothing but contempt and reproach. The following statement, carefully compiled, will be found to give useful information on that head.

Converts.

The Hindu castes from which converts to Christianity have been made in Puthiamputhur district, and the numbers from each, are as follows :—Vellalars, 83; Maravers, 210; Shepherds, 126; Naikers, 90; Shanars, 1,815; Retties, 75; Irluvers, 18; Rammalers, 37; Killolars, 2;

Kavenders, 7; Shedars, 23; Dyers, 3; Potters, 6; Vaniers, 6; Barbers, 23; Washermen, 49; Pullars, 1,386; Kuravers, 2; Chucklers, 40; and Pariahs, 710. In the Sawyerpuram division the numbers are as follows :—Shanars, 1,085; Vellalars, 7; Maravers, 176; Naikers, 1; Kammalers, 2; Killolars, 2; Potters, 2; Radyers, 5; Vannier, 1; Barbers, 25; Pullers, 348; and Pariahs, 5. Thus it appears that the various castes which predominate in Tinnevely have their representatives in the Christian Church. Some people will perhaps look for the high-caste element, but I would remark that each caste in the district, considered with reference to the number it contributes to the aggregate population of it, is very fairly represented; and, while our progress is in this proportion, we have no reason to be disheartened. I should not be doing justice to this part of my report were I to lead my readers to suppose that those numbers represent the entire strength of Christianity in this district. Besides these in connexion with the Church of England, there is a very large body of native Romish Christians, whose numbers I have not the means of knowing. Their principal congregations lie upon the sea-coast, and consist chiefly of the Paraver caste, which has long ceased to be Hindu, the entire caste being now Romish Christians. They have many large well-built churches and schools, and there are many very opulent and very liberal men among them."

HAWAII.

THE Rev. T. HARRIS, S.P.G. Missionary, who writes from Honolulu, seems to have infused new life into our work in that city. He has formed Bible classes—one of native men, and another of women. In the latter, Queen Emma acted as his interpreter; for, having only arrived in July last, he had not acquired the language with enough accuracy to be independent of such help. He reports that the native boys' school had doubled in numbers since his settlement in Honolulu, and had obtained an increased grant of 36% from the Hawaiian Board of Education; that the native offertory had also doubled, and that a number of catechumens were anxiously awaiting the return of the Bishop for confirmation. Mr. Harris asks his Lordship's permission to admit them to Holy Communion, being "fit, and desirous of being confirmed." Queen Emma herself writing to the Bishop, now in England, begs him not to return without the means of resuming the building of the cathedral. We are glad to find, while speaking on this subject, that the venerable S.P.C.K. has granted 100% of this object. Honolulu is becoming more and more a place of call, and next year steamers will run between San Francisco and Australia touching there and at New Zealand, and in correspondence with the new line of railway between New York and the Californian coast. It is most important that, with a continued influx of white settlers attracted thither, as well as of the floating maritime element, England and her Church should be fitly represented.

The female industrial schools at Lahaina as well as at Honolulu under the care of Sisters of Mercy, are as highly appreciated as ever by the people. They are "full to overflowing." More buildings are absolutely needed. Lahaina has become the educational colony of the Mission, so to say. Here is the be-

Queen
Emma as
interpreter.

Schools.

regular life there can at any time run away with impunity, and the ravines in the neighbourhood are haunted by wolves, to whom on more than one occasion these poor little wanderers have fallen a prey. The Orphanage journal gives an account of the last fright they had of this kind. In the morning of the 29th May a wolf had been seen lying under a tree in the mango garden. "At ten o'clock, when the boys returned from school, Budhu, a child of eight, was found to be missing. The boys went to school at 5.30, but as Budhu was sick he was left in the dormitory. No one had seen him since six A.M. He was so ill that we could not for a moment imagine that he would even *wish* to leave the Orphanage, and we made sure that he had fallen a victim to the wolf which had been seen lurking about at dawn. Again search was made, but the child was not found; but, to our utter astonishment, on the morning of July 30th, a little boy, a perfect skeleton, covered with filth, and unable from weakness to speak a single word, crawled in at the gate. It was Budhu! but he had only returned to die. On our asking him why he went away, he by degrees made known the reason, and it was because he could not get khitcherree (a mixture of dal and rice) to eat. The poor child was suffering from dysentery and other diseases, and during his sickness was being fed on sago; and not liking it he thought he would get his wants and cravings satisfied by begging in the bazaars. But in this he found he was mistaken, for he only got raw grain, on which he had been living since his departure—just two months. We made him as comfortable as we could, and applied every possible remedy, but he never rose from the place where we laid him, and after twenty days of intense suffering he expired.

In general good behaviour, and cheerful willingness to turn their hands to anything that is wanted, the boys are much in advance of the girls. In 1866 a temporary church being much wanted we called all the boys together, and marked out with rods and lines a site on which to erect a building large enough for two purposes—(1) that of a temporary church till a better and more substantial one could be built; (2) a dwelling and school-house for our infant orphan girls; but the boys very shrewdly asked 'And where are the builders?' We told them that if they liked to give us their help, we would soon see a nice little place rising up in the avenue of neem trees under which we were all standing. They at once caught our idea, and without any ordering some fell to and commenced the bricks; some carried materials, the carpenter boys set to work on the windows, doors, and trusses; and every one, big and little, had a hand in the great work. Within a few months they raised not only a neat church-like building, but for themselves a monument, bearing testimony to their industry and cheerful obedience.

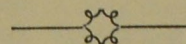
None of the children come to the service on Sunday empty-handed. Some of the children offered to fast on Fridays, receiving the value of their rations in money, with the view of presenting a

humble thanksgiving to GOD, Whom they had proved to be the Father of the fatherless. Offerings to their idols, fasts and festivals in their honour, they had been used to in their heathen homes, and these old habits have now been turned to holy uses, and filled with Christian meaning.

Our orphans and Christians now wish to render their help in building a permanent chapel. If their efforts could be sufficiently supplemented by the donations of our friends who are interested in them we shall be able to realize our most fervent wish. There have been Christian marriages and peaceful Christian deaths among them, and it is hoped that the Christian lives of the men and women who have been trained here, will do much to remove the reproach so often thrown on our converts by their heathen fellow-countrymen, who accuse them, and not always unjustly, of coming over to us from purely worldly and selfish motives." The many hindrances and disappointments in the work cannot be appreciated without reading the report itself. One very serious obstacle is the almost total want of vernacular literature for that part of India. Difficulties.

"We are not surprised to hear our young people say, 'Reading the New Testament constantly our hearts get sick of it.' We can easily understand what consequences would have followed even in our own training and education under so many more favourable circumstances, if, with both leisure and inclination for reading, we had been constantly referred to the New Testament for recreating our minds." Then there is the difficulty of finding Christian masters for the industrial training of the children, and the anxieties arising from want of funds, and occasional years of scarcity and high prices.

Though space does not allow of our entering more into detail we think enough has been said to show that our help and sympathy can hardly be better bestowed than on those who in the Cawnpore Orphanage are sowing the good seed with so much diligence and patience.



CHURCH PROGRESS IN TINNEVELLY.

SUNDAY, the 31st January, will long be remembered in the Tinnevely Missions. On that day twelve persons, ten of them, natives, were admitted to priests' Orders by the Bishop of MADRAS, and twenty-two persons, all of them natives, to the Order of deacon. The total number of persons ordained on this occasion was thirty-four, which greatly exceeds the number admitted to Orders at any previous ordination in India. Of the twelve candidates for priests' Orders, one European and three natives were connected with the *Church Missionary Society*; one European and seven natives with the *Society for the Propagation of the Gospel*. Of the twenty-two candidates for deacons' Orders, fifteen were connected with the C.M.S. and seven with the S.P.G. The examination was conducted by the Bishop's domestic chaplain, the

Thirty-two
natives
ordained.

Religion

[Mission Field,
April 1, 1869.]

Rev. O. Done, and his two native Missionary chaplains, the Rev. J. Cornelius of the C.M.S. and the Rev. D. Samuel of the S.P.G. The private address to the accepted candidates was delivered on the Saturday preceding the ordination by the Rev. T. Spratt, of the C.M.S. The ordination sermon was preached by the Rev. C. Devanayagam, of the C.M.S. from Col. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in CHRIST JESUS;" and the Bishop was assisted in the laying-on of hands on those who were ordained to the priesthood by three European and three native clergymen. The greater part of the Ordination Service, and of the service for the Holy Communion, was said by the Bishop in Tamil.

The total number of Missionary clergymen now in Tinnevely is sixty-one, of whom fourteen are Europeans, and forty-seven natives; and of this number of forty-seven native clergymen, twenty-two, or nearly half the entire number, were admitted to Holy Orders on this occasion. When the writer of this notice arrived in Tinnevely in 1841, he found in the district seven European clergymen and only one native; and that native clergyman, the late Rev. J. Devasagayam, belonged to the district of Tanjore. The increase in the number of native clergy from one to forty-seven marks the progress the native Church has made during that period of twenty-seven years.

On Monday, February 1, a meeting of the European Missionaries connected with both societies was held, under the presidency of the Bishop, for the discussion of questions common to both, concerning the supervision and support of the native clergy, and the fuller development of the ecclesiastical system required by the establishment of native pastorates. On Tuesday morning, preparatory to the Missionaries of each society meeting in their respective conferences, a common service was held, when the sermon was preached by the Rev. Dr. Caldwell, of the S.P.G. and the Holy Communion was administered by the Bishop, assisted by the Rev. R. R. Meadows, of the C.M.S. Shortly afterwards the usual conferences were held for the transaction of the ordinary administrative business of the several societies, each conference being attended and presided over by the Bishop for a portion of the time. It was thus made manifest to the inhabitants of Tinnevely that the Missionaries of the two societies are ecclesiastically one.

A BISHOP OF BURMAH.

THE *Rangoon Times* for February 3 strongly urges the appointment of a Bishop to be stationed at Rangoon, who might have jurisdiction over British Burmah, and for the present across the Straits also. Without entering into the details of the scheme, the general reasons given why there should be a Bishop of Burmah deserve notice. It is important that the chief pastor of a Missionary Church

[Mission Field,
April 1, 1869.]

should be able to address native Christians in their own tongue. Now it is possible for a Bishop of Calcutta to learn enough Hindustani and Bengali for this purpose, but he cannot well learn Burmese also, which belongs to a different family of languages (the Turanian) and is extremely difficult, and in attempting to master this language he would lose time which were better devoted to other work. The head of our Burmese Missions should be also well acquainted with the literature and philosophy of Buddhism, in which the respected Vicar Apostolic of the Romanists in Pegu (Bishop Bigaudel) is singularly proficient: but an Indian Bishop has more than enough occupation in acquainting himself with the Hindu and Mahometan systems. The new Bishop would find thirteen clergymen in his diocese, besides four Missionary clergy—a number which his active exertions would largely and rapidly increase. Through the foundation of this new see the Bishop of Calcutta would be able to give triennial visitations to the whole of his diocese, for he would not then, as now, lose one cold season out of every four by a special journey to Burmah, so that the benefits of this arrangement would extend to India. If, as is possible, Burmah were transferred from the See of Calcutta to that of Madras, like reasons would still render it desirable that it should be made a separate diocese.

Books.

Unkulunkulu; or, The Tradition of Creation as existing among the Amazulu and other Tribes of South Africa, has been compiled by the Rev. Dr. CALLAWAY, whose Missionary labours are well known to our readers. The text is rendered more generally available to English readers by the addition of a translation and notes, and is published by Trübner. This is, however, only the first portion of a larger work undertaken by Dr. Callaway. In this first part on the religious system of the Amazulu he has brought together all the information he has been able to collect from natives and others on the tradition of a Supreme Being, which exists among them and other people of South Africa. The next part will be devoted to their ancestors' worship; and the third part, which it is expected will complete the volume, to their diviners and other doctors. An Introductory Essay on the whole subject will be given with the third part. We learn from the advertisements on the cover of this work that eight hymns in Zulu, as well as the Te Deum divided for chanting, have been printed at the Springvale Mission Press, and may be had at that station. We see there also that a Zulu translation of the Book of Common Prayer is in the press, and is completed to the end of the Litany, that a translation of the Baptismal Service has been printed there, and that the Collects, Epistles, and Gospels being out of print, and a new edition being in course of preparation, any suggestions regarding the translation will be thankfully received.

mines, we cannot tell of much work done by our Missionaries. The Mission of Blackwood, in the Diocese of Melbourne, has on it about three hundred Chinese. The Rev. J. B. STAIR has for some time been doing among them all that was possible in his ignorance of their language, and their usually imperfect knowledge of English. One of his converts, James Le Wah, whom he baptized in the year 1867, acts as gratuitous lay reader among them. Mr. Stair writes, in December, 1868, that Le Wah reads the Bible to the Chinese every Sunday, and occasionally on week-days, with an average attendance of nineteen on Sunday and eight on week-days. Two Chinese desired Baptism in consequence of these readings.

If from the reports of our Missionaries in Australia we turn to those from Burmah, we shall again see traces of the presence of the Chinese element. Thus the Rev. C. WARREN writes from Rangoon in December, 1867, "The Chinese pupils in the boys' school, as might be expected, are noted for quiet persevering industry and general good behaviour."

In the Bishop of HONOLULU's book, *Five Years' Church Work in Hawaii*, we read (page 102), "Some thousands of Coolies from China have been introduced to work on the sugar estates:" and in an interesting little work entitled *The Sandwich Islands*, by M. A. Donne, we are told that "The Chinese who have come to the Sandwich Islands carry their native industry with them. They make excellent tradesmen and farmers, and seem willing to allow their children to be brought up as Christians." The Very Rev. T. HARRIS, Dean of Honolulu, in a report dated December 31, 1868, writes, "In Honolulu itself almost all nations are represented. There is your toiling Chinaman, the beginning and end of whose existence appears to be the getting and saving of money. Possibly he is less easily brought under religious influence than any. I am, however, going to try what can be done. One Chinaman named Tamai, who has been here for many years and talks a little English, is well disposed towards the Church. He and I are great friends. He is going to try to persuade some of his fellow-countrymen to prepare with him for holy Baptism."

The number of Chinese Coolies in Guiana is very great—amounting, some years ago, to more than two thousand. In 1864 a gentleman of Chinese extraction, O-tye-Kim, came to Guiana from Singapore. He was a land-surveyor, and came intending to practise his profession, and at the same time to preach the Gospel to the Chinese. In the year 1865 he obtained from the Governor of the colony a tract of land for a settlement of free Christian Chinese. This settlement is called Hopetown. So remarkable an undertaking cannot be passed over, though it is not connected with our Society. Fuller particulars concerning it will be found in a book on British Guiana by the Rev. W. T. VENESS, entitled *El Dorado*. We learn from the Rev. W. R. DRUMMOND, our Missionary at New Amsterdam in this diocese, that many thousands of Chinese come to this colony to serve on the sugar estates, and

then return to their native land. A clergyman who understood Chinese would be invaluable there. The Chinese there appear to be generally well-disposed towards Christianity; and early in the year 1868 the Bishop of Guiana administered the Holy Communion to twenty-five Chinese at a place in his diocese called Skeldon.

Old reports of Missionaries in the Diocese of Columbia, as well as letters from the Bishop, allude to the presence of Chinese in the diocese, especially at Douglas and Yale: but the time and strength of the clergy in that colony are so fully occupied by work among the aborigines and the English settlers that they have not, apparently, been able to make any effort to bring the numerous Chinese immigrants to the knowledge of the truth.

MADRAS.

IT is a significant fact that in the Diocese of Madras the native clergy are increasing year by year, and that not in number only, but also in intelligence and in efficiency. Every year also the native Church charges herself more and more with the support of her ministers. Seven native catechists of the Society were admitted into deacon's Orders last January by the Bishop of MADRAS: all of these will receive their stipends from local sources. At the present time there are therefore twenty-eight native clergymen in connexion with the S. P. G. in this diocese, five of whom receive their stipends from endowments, and fifteen wholly or in part from the contributions of the native Church. During the year 1868 the liberality of the native Christians had continued to make progress: they contributed Rs. 16,316, which is Rs. 4,224 more than in the previous year. Of this sum Rs. 12,297 were contributed by the congregations in Tinnevely. The returns for the year 1868 show 21,375 baptized persons in Missions connected with the Society, a number 363 beyond that of the previous year. The communicants number 5,380, showing an increase of 392. There are 5,282 adults able to read, which is 243 above the previous year. The number of catechumens is 7,957, being 59 less than before.

Considerable advance has been made in the educational work of the Society. Three facts may be adduced in proof of this. The Grants-in-aid received from Government amounted to Rs. 36,304, being Rs. 3,325 more than the grant of 1867: the sum realized by fees from pupils in the schools was Rs. 10,545, being an increase of Rs. 1,303; and the average attendance of pupils was 6,654, being an improvement on the previous year of 531.

The *Madras Diocesan Committee* of the S. P. G., from whose report these figures are taken, regret that the Parent Society has intimated

that its grants to that diocese will, after the end of the present year, be reduced. And they earnestly beg for increased support in India, without which their work not only cannot be enlarged, but may be of necessity reduced. The extent to which past success pleads for continued and increased effort may be seen from the following table:—

Number of villages occupied	405
Baptized persons	21,375
Communicants	5,380
Catechumens	7,957
Adults able to read	5,212
Catechists, readers, and mixed agents	226
Number of Schools	245
Pupils (boys, 6,745 ; girls, 1,536)	8,281
Teachers (holding English certificates, 4 ; holding B.A. degree of Madras University, 3 ; holding First Arts certificate, 14 ; matriculated, 44 ; of other grades, 180 ; not certificated, 14)	259

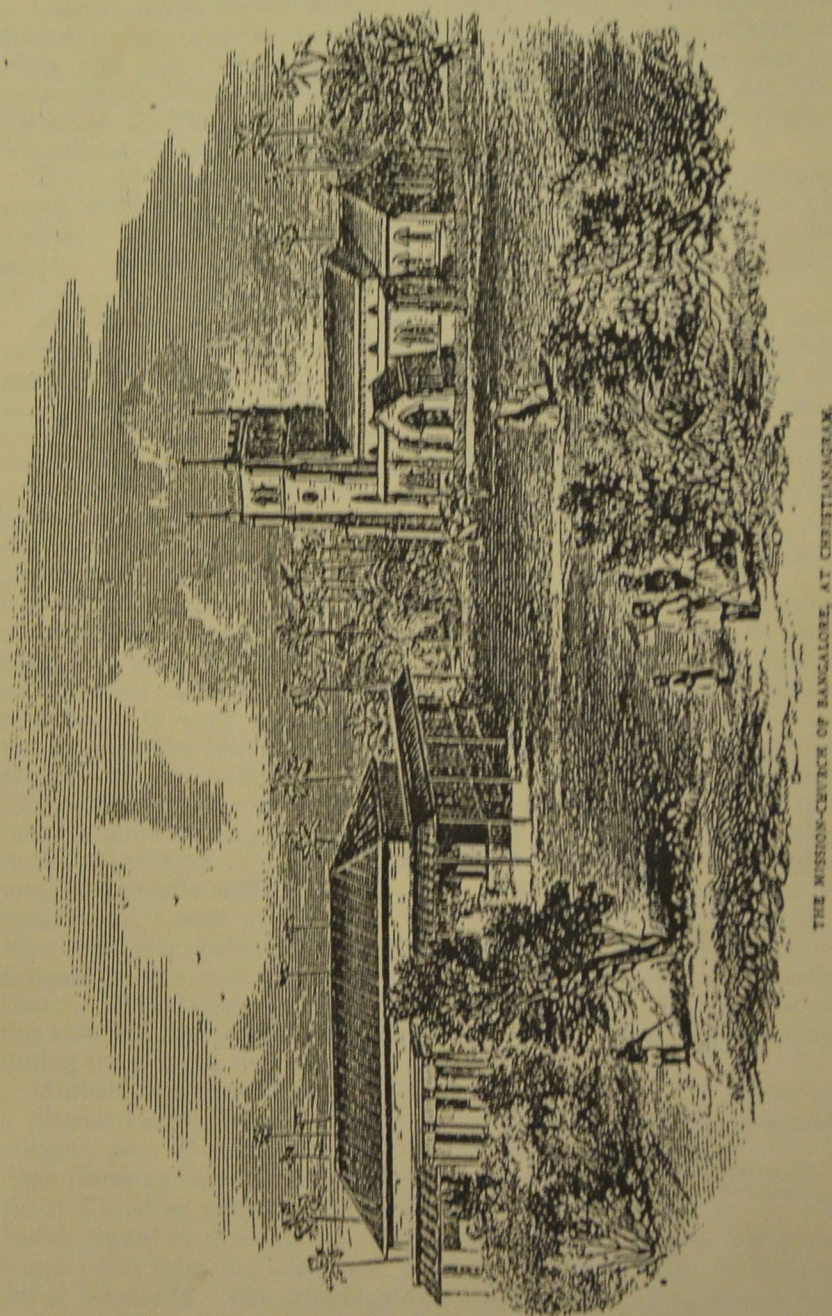
The general account of progress given by the Madras Committee is fully justified by the fuller reports of our Missionaries, from which we gather the following facts.

The united Missions of Nazareth, Mudaloor, and Christianagram are under the charge of the Rev. T. BROTHERTON, who is assisted in his work by three native clergymen, the Rev. M. YESUDIAN, the Rev. V. ABRAHAM, and the Rev. A. JOB.

The most important of the three Missions under the charge of Mr. Brotherton is that of Nazareth, which contains about fifty square miles. There are in it two large towns, Alvar Tinnevely and Tentoinpatty, with upwards of ninety-four villages, some of which are mere hamlets, whilst others have 400, 600, or 1,000 inhabitants. Nine of these villages are wholly Christian, and twenty partly so : all the rest are unmixed heathen, with the exception of two, in which there are Mahometans.

The internal feuds of the villagers, transmitted from ancient times, and not extinguished by Christianity, give much trouble to the Missionaries. Such old quarrels, relating to land, precedence, rights, and privileges, are continually cropping up. The rival factions appeal to the Missionaries, and they against whom they decide appeal to the seceders. In two places large bodies of professing Christians are endeavouring to gain the property of their landlords, whose lands and palm-trees they hold under lease. These divisions have unhappily resulted in two catechists and seventy native Christians joining the seceders.

In a suburb of Alvar Tinnevely a congregation of Maravars, or town watchmen, have been under Christian instruction for several years. They continued, however, as catechumens, their previous predatory habits, stealing right and left, till at last it became too clear that their motive in joining us was that they might be protected against the punishment due to their crimes. The Missionaries, finding on inquiry that they were guilty, insisted upon their abandoning



THE MISSION CHURCH OF BANGALORE, AT CHRISTIANAGRAM.

their evil practices and making restitution; but, finding that they must make their choice between Christianity and robbery, the unhappy men chose the latter, and have relapsed into heathenism. In another case our Missionaries had a similar trial. The Maravar inhabitants of Malayiynattam expressed a wish to come under Christian instruction: when, after inquiry, it was thought to be ascertained that they were not actuated by any unworthy motive, a prayer-house was built, and a catechist was sent them. All went on well for a time, and great progress seemed to be made, especially by the women. A violent quarrel, however, took place between them and their hereditary enemies, the Maravars of Vellore, and when they found that the Missionaries did not support them in their false charges, nor help them to crush their enemies, they quietly rebuilt their devil temple, and the catechist had to be withdrawn.

While in some instances the hopes of the Missionaries have been disappointed, in others they have been more than fulfilled. Mr. Brotherton writes that twenty-five converts in Mukuperi, twelve in the village of Udeyakullum, and twenty in that of Tottiankudei, have rewarded his labours in the district of Nazareth. Though more than four months of the year were devoted to the revision of the Tamil Bible, Mr. Brotherton has preached in more than 150 places. A great improvement in Scriptural knowledge, in order, and in outward morality, is visible in most of the congregations.

The schools in this district are successful in spreading a knowledge of Christian faith and morals, and gradually disposing the native mind to accept them. But that is not all; they are also the direct means of bringing souls to CHRIST. The girls' boarding-school for the three united districts has eighty pupils. Nearly half of these are supported by friends in England: the rest partly by S.P.G. and partly by S.P.C.K. The school has always a good report from the Government Inspector. Mrs. Scarborough, sister of Mr. Brotherton, who has charge of it and gives her whole time to the work, writes that "four girls have been well married during the year, and their places filled by others eager to be admitted. Another girl is about to be married who was admitted as a heathen two years ago, but, being converted, has done her best to persuade her heathen father to become a Christian also, and has now the pleasure of seeing him a learner in the school of CHRIST. One young woman who was married last year has been called early to her rest, after bearing a painful illness with patience and resignation." We learn that many of these children show in their lives the result of Christian teaching.

The boys' boarding-school contains thirty boys, all supported by the S.P.G. It is taught by three masters, and trains its pupils for the institution at Sawyerpuram, to which three boys have been sent during the year. Their progress is generally satisfactory. One boy from Jerusalem who entered as a

Maravar
backsliders.

Spread of
Christianity.

Girls'
boarding-
school.

Boys'
boarding-
school.

heathen has become a Christian, and has induced his whole household to follow his example. Another boy, also a heathen, who, though not a boarder, learns in the school, resolutely refused at the last devil festival in his village to join in the worship, or to eat meat offered to idols, and will, it is believed, soon succeed in his endeavours to persuade his father and the rest of his family to follow him into the Christian Church. A satisfactory account is given of the Anglo-Vernacular-school at Nazareth.

There are also in the district of Nazareth nineteen day-schools, which contain 497 boys and 168 girls. Children's services are so valuable that it is difficult to persuade the parents to send them to school; and they are generally taken away so soon as they are able to read and have mastered the four rules of arithmetic.

The Rev. M. Yesudian, who works in the district of Nazareth, and of whom Mr. Brotherton writes: "My native colleague is effecting great good amongst the people," gives a very satisfactory account of the old congregation of Nazareth Ulloor. Their attendance at church is good, and their knowledge of Scripture improving. "They contributed liberally to the last Sabei Sangam (or Church Fund). They offer cheerfully to the offertory, not only in cash on Sundays, but in paddy, jaggery, and other produce. I have lately introduced a new sangam, as a branch to the village sangam, under the name of 'The Women's Rice Sangam.' According to this institution it is proposed that every woman, whenever she may take rice to cook, should take about a handful out of it, in proportion to what she is going to cook, and put it separately in a vessel set apart for the purpose. A short prayer-meeting will be held once a fortnight or once a month, when they should come and offer in the church what they have saved during the month. My object in establishing this institution is to make the people contribute to the Endowment Fund with as little difficulty as possible. When it has taken a good footing at Nazareth I intend to introduce it gradually in the out-villages also. . . . Here is another instance of old Vedamutt Makandar's noble liberality. This elder of Nazareth had already contributed a sum of Rs. 1,500 for the endowment of a catechist. Now this year, besides his usual contribution to the annual Sabei Sangam, he has paid Rs. 75 in support of two lights for the Nazareth church. The lamps also had been bought by him. The interest of this sum will pay for the oil for two lamps, which will be lighted daily during the evening service."

Women's
Rice Sangam.

Mission of
Muthaloor.

Muthaloor is nine miles south from Nazareth, and is the centre of a district twenty square miles in extent. It contains twenty-seven villages, nine of which are entirely inhabited by Christians (three of these belong to the Romanists), eight are partly Christian, and the rest are heathen. There are no Mahometans in this district. Muthaloor, with its villages, has been happily free from the trials and troubles that have been so heavily felt at Nazareth. The congregations have progressed in knowledge and in order, and accessions from the heathen have been made in two villages. In Muthaloor, however, Sunday is not religiously kept

by many, and there is said to be drunkenness among the native Christians.

The twelve schools in this district contain 279 boys and 160 girls. They always get a good report from the Sub-Inspector, and the children are considered the brightest in these parts. The people are pretty well off, and can afford to keep their children at school longer than natives usually do.

Mr. Brotherton itinerates in this district, preaching in thirty-one places, where he finds the heathen for the most part listless and indifferent. But, on the other hand, the Christians show signs of zeal. The Endowment Fund was commenced early here; and the people are liberal as well as rich. Mr. Brotherton writes, "Had the fund been commenced ten years ago, we should not now draw a single penny from the S.P.G. for any purpose whatsoever. A few years, with the Lord's blessing, will, I trust, see this Mission self-supporting."

A native clergyman, the Rev. V. Abraham, helps in the work of this district. He gives an account of the result of his work in each of the sixteen villages of the Mission, which he visits weekly, conducting the services, and sometimes holding conversations with the inhabitants, Christian and heathen. The following is a specimen. "Kalenkundy is a village which lies a few miles west from Mudaloor. The number of souls in the congregation is ninety-six. They contributed Rs. 19 to the sangam. They are a quiet people. Though they live in the midst of heathens, no trouble arises to the Christians. They attend church regularly. The school boys are also very regular, but few in number. The catechist is a very active man. He often preaches to the heathen, and takes prayers often in the houses of the congregation. At the same time he is very fond of teaching Christian lyrics to the children who gather together in some places for spinning.

Conversion
through
Christian
lyrics.

These children teach these lyrics to their heathen friends; consequently one of the heathen girls, who had been lately married, being interested by Christian lyrics, became converted to Christianity. When her companions came to the church she also followed them. This being known to her husband he beat her, and having taken her jewels, he went away to some distant place, leaving her starving. Though she suffered much, she did not neglect the church. After some days her husband came to his house, and tried his best to put a stop to her coming to the church. After all she persuaded her husband to embrace Christianity. Consequently he also became a Christian. Both of them regularly and earnestly attended the church. In four months' time, having learnt the Church Catechism, they both asked me with a great earnestness to baptize them. I examined them and baptized them with great pleasure. Here two other families also became Christians this year newly."

Mr. Abraham, whose English shows scarcely a trace of his Hindu parentage, writes that two-fifths of the inhabitants of Kankoniapuram have become Christians. The number of souls in the congregation is 230. Forty-eight adults were baptized there during the year. The

account of some of the remaining villages is equally satisfactory; that of others less so.

The district of Christianagram covers twenty square miles. It has two large towns—Koleisegrapatanam wholly heathen, and Manapaud wholly Romish. There are also thirty-eight villages, some populous, others mere hamlets. Of these villages five are wholly Christian and nine partly so: the rest are heathen and Mahometan. While considerable accessions from heathenism have been made in this district, marked improvement is visible amongst the Christians, and that chiefly in Christianagram itself. The Church services are better attended than formerly, litigation and complaints have almost ceased, and the people are carefully looked after. The Christians at Mangalapuram have built themselves a substantial church.

Mission
of Chris-
tianagram.

The ten schools, containing 291 boys and 86 girls are the weak part of the work of this district. The poverty of the native Christians makes the help of their children valuable. The children are sent reluctantly and irregularly to school, and are taken away much sooner than they ought to be. The parents do not value education, and measures little short of compulsory have to be resorted to to keep up any schools at all. The same indifference is to be seen in connexion with the Anglo-Vernacular school, where there are sixty-one boys, mostly Hindus, but with a few Mahometans. A respectable youth who was educated here went last year at his own cost to Sawyerpuram. He has recently avowed himself to be a Christian. The heathen have been regularly preached to by Mr. Brotherton throughout this district. The poverty of the people is a sufficient reason for the small amount contributed by the natives.

The Rev. A. Job, who has the sole pastoral charge of the native Christians in the district of Christianagram, gives the following particulars concerning his work:—"The district is thickly inhabited by divers castes of several religions,—Mahometans, Paravars, Pariahs, Vellalars, dyers, carpenters, gold and iron smiths, Shanars, and shepherds. Among the people, Shanars, Vellalars, and Mahometans are very numerous: other castes are few. The blessed Gospel is preached in their streets and public markets to every sect and caste by the Rev. T. Brotherton, the Mission agents, and myself. All know that Christianity is a pure and good religion. Some Shanars, dyers, and gold and iron smiths, who were zealous in Hinduism, have now embraced Christianity; but I am sorry to relate that the hearts of Vellalars and Mahometans are hardened by the vain superstitions of their castes and their false religions."

Mr. Job visits every month each of the nineteen villages of his Mission, where he teaches both Christians and heathen, examines congregations and schools, visits the sick, and administers the Holy Sacraments. He gives a sketch of each village. Here is one: "Mangalapuram. Christians here are Pariahs: nearly all of them are baptized. A large church is built for them with stones; the work is not yet fully finished, and the roof is thatched with oleis for the present. Here is a day boys' and girls' school. Some people in

the place go to Ceylon and work there ; others cultivate onions here. Moreover, there are some Roman Catholics here."

From the systematic manner in which the native clergy describe their work in Mr. Brotherton's Missions we are not surprised at his writing "I would express my great satisfaction with the conduct of my clerical colleagues, the Rev. M. Yesudian, of Nazareth, the Rev. V. Abraham at Mudaloor, and the Rev. A. Job at Christianagram. The prudence, tact, and energy they have manifested in the management and settlement of the difficult and momentous matters that have come before them, during my compulsory absence of more than four months from my station, demand very high praise and commendation. Each man seems to be in the very position he is best fitted for. No European could have done better : I question whether many could have done so well."

Work and
character of
the native
clergy.

MELANESIAN MISSION.

A MISSIONARY BISHOP who has for fourteen years been devoted to his perilous duties, spending and being spent on his work, has made application to the Society for the reduction of its grant from 300*l.* to one-third of its present amount. Bishop PATTESON writes from Norfolk Island on the 25th of February :—

"I think that we ought to try to get on without so much help from you. I have often said that Australasia ought to do this work, and not require help from England. Still I think it doubtful : and I should wish to say that I should not like to bar the way against making at some future time an application to the Society, if I find I cannot pay my way without more assistance than I can obtain here ; and I should not like to give up that connexion with the Society which exists in virtue of the grant of 100*l.* to native scholars. In this the Rev. GEORGE SARAWIA will be included.

My application to the Society will therefore consist of a request that the grant of 100*l.* to the Melanesian Mission be renewed. You will not suppose that our gratitude and (if I may so say) affectionate loyalty to the Society will be diminished by the diminution of the grant."

The Bishop states that the number of baptized Melanesians amounts to forty-nine, and the communicants to fifteen. Two priests are attached to the Mission and four deacons, three of whom are English and one a Melanesian.

PLEA FOR MISSIONS.—SUCCESS IN NEW ZEALAND.

THE plea brought forward on behalf of Missions—that is, their success in New Zealand—may seem to some persons paradoxical. Yet even in that unhappy island, where the avarice and lust of colonists and the apostasy of the larger portion of the native converts have sorely tried the Church's work,—even there the success of Christianity has been marked ; its prospects seem indeed more hopeful there than they did in Kent after the death of St. Augustine, for not only have thousands of Maories lived and

died as Christians, but all the native clergy and about a third of the native laity have kept the faith : of those too who have fallen away there are few who do not still show in their conduct some fruits of the Christianity they have rejected.

A sermon preached before the University of Cambridge on the 9th of May, by the Bishop of WELLINGTON (New Zealand), late Fellow of King's College, and Ramsden Preacher for the year 1869, brings this argument forcibly before us. This sermon, which has been published by Macmillan under the title of *The Divine Principles of Christian Missions to the Heathen*, has for its text :—

"There was a man sent from GOD whose name was John . . . He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

This mention of "the man John" in the very heart of the profound revelation from which the text is taken shows us, in the midst of this statement of the mysteries of the Eternal Word, and of the Holy Incarnation, the doctrine, almost equally amazing, of GOD's great condescension in working among us ordinarily by human means. After dwelling upon man's obligation to co-operate with GOD in spreading the Gospel, the Bishop treats of the objections raised to Missionary work, and of the probable reasons why men do not help in it more generally and more zealously. After suggesting several explanations of the fact, he writes :—

"Of these you are probably better able to judge than I am. There is one ordinary solution given of the matter of which perhaps I may claim to be more competent to judge, and that is the supposed failure of Missions, and the apostasy for instance of the very men amongst whom I have myself been labouring, namely, the Maori Church of New Zealand. From this failure a hasty inference has been drawn that all their previous profession of Christianity was a delusion and hypocrisy. It would be quite impossible for me, in the short compass of this occasion, to refute this position as I believe I could. It must suffice for me to say that the apostasy is more political than religious : that the Maories have not abandoned their faith altogether, but have invented a national creed, in which Judaism predominates over Christianity. Yet in many instances, specially in the case of the late atrocious massacre, these very fanatics warned our countrymen of the impending danger, and actually saved a large number. So far from Christianity having failed in working a blessed change in the hearts and lives of many, even a Jew who had lived in the country for more than a quarter of a century, and knew some of them when they were heathens, confessed to me that their late conduct in war, and in their treatment of us as their enemies, was far more humane than he

Testimony
of a Jew.

[Mission Field,
Nov. 1, 1869.]

As the number of the congregation has now increased to more than a hundred souls, and as the existing prayer-house is very small, we feel the necessity of erecting a spacious and permanent church; and as the neighbouring congregations, six in number, meet in our village for special services and for Baptism and the Lord's Supper, we determined last year to erect a church forty-five feet long by forty-two broad, the height of the walls being twelve feet and a half. The door and window-posts should be made of cut stone. This plan will include a chancel and a baptismal font, and the estimate at the lowest rate is Rs. 600. For this important work we have collected such materials as stones and palmyras of a hundred rupees' worth, and also Rs. 125 in cash. Though we Christians are bound to build it ourselves for our own spiritual benefit and that of our neighbours, yet it is a little beyond our ability, and with the sum we have hitherto collected it is impossible to accomplish our meditated work.

Therefore we have the honour of reminding you of your kind promise to us—the young tender palmyra—humbly begging you to fulfil the same, and we also beg you to request the members of the Madras Diocesan Committee to be so good as to aid us in this cause of CHRIST our common Lord and Saviour. We are, Rev. Sir, Your obedient servants,

THE LITTLE FLOCK OF KUNDALL."

The Society's Committee at Madras had no funds available for the purpose of the petitioners, but it is hoped that others, when they hear the facts of the case, will help.

A CHURCH AT VIRGIN GORDA is much needed. On June 10 the Bishop of ANTIGUA, then recently returned from that island, wrote: "The place is becoming poorer and poorer. Mr. Semper is working still earnestly and perseveringly, but under the greatest difficulties, the congregation being still assembled in the ruins

of their once comely chapel-school destroyed by the hurricane of Oct. 1867. After assigning to it the full share of the grants of the S.P.C.K., of the C.F.S., and of the generous collections sent from the other West India Islands, I have but 100*l*. available for its re-erection, and it will cost at least 200*l*."

A CHURCH AT SAWYERPURAM (Tinnevely) is much needed. The Rev. D. VETHAMUTHU, who has been in charge of 605 Christians in that district since the year 1866, writes that the old church built forty years ago of unbaked bricks—roofed with palmyra leaves, and supported by wooden posts—needs repair every year, and admits both wind and rain. The Christians have already given liberally, nineteen of them having subscribed sums varying from 10*l*. to 3*l*. They are, however, very poor, the annual income of the richest being scarcely over 50*l*. and that of the poorest 5*l*., from which they also give liberally towards the support of their native clergyman, catechists, and school-masters. Many of the heathen have also contributed. The names of four are specially mentioned, who have given sums varying from 10*l*. to 1*l*. 10*s*. The largest heathen donor has also given 10,000 bricks, worth about 5*l*., for the church, besides eight and a half acres of land for the support of the native minister, and eight and a half acres for the support of a school. It is estimated that 450*l*. are required to finish the church. The people have given what they can, and for the last two years not a brick has been added to

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the wall for want of money. Will friends in England help?

Potchefstroom, a distance of 150 miles.

A CHURCH is much wanted at Pretoria, the capital of the Transvaal Republic, in South Africa, where the residents also require assistance for the support of a clergyman. About fifty English live in and near the town of Pretoria, but a great increase in the population is expected. At present these residents have the ministrations of the Church brought to them twice in the year, once a year from the clergy of the Mission-house at Bloemfontein, 400 miles distant, and once from

ALEXANDRIA.—The Rev. E. J. DAVIS, Consular Chaplain at Alexandria, has forwarded to the Society an appeal for help towards the funds of the Deaconesses' Hospital at Alexandria. During the last few years five or six hundred patients have been admitted into this hospital, more than half of whom have been English. It was these German sisters who received Mrs. Hey, widow of the Society's Missionary in Madagascar, when on her return home she was attacked by fever.

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DEPARTURES.—The Rev. JOHN TREW and Mr. HENRY POWELL for Burmah; Rev. F. R. VALLINGS, returned to Calcutta; Rev. S. B. BURRELL to Cawnpore; sailed in the *Carlisle Castle*, October 2, from Gravesend.

A Farewell Service was held at the Society's house on September 30, when the Bishop of ROCHESTER made an earnest address to the departing Missionaries. The solemn exhortations will not soon be forgotten.

The Rev. R. H. TAYLOR returned to Newfoundland by the *Inman* steamer for Liverpool on 16th instant.

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RECEIVED Report of the Proceedings of the Second Session of the Second Synod of Newcastle, April, 1869. (*West Maitland, Henry Thomas.*)

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LADIES' ASSOCIATION.—Miss NEWLAND, daughter of the late Dean of Ferns, has been appointed to the office of Teacher at Springvale, Natal. The number of Kafir women and children under instruction is now so great that Dr. and Mrs. Callaway need an additional helper. Miss Newland sailed for Natal on the 23d of September.

The Committee have to acknowledge the receipt of the following parcels up to October 6th, 1869:—*Parcels of Native Clothing for South Africa, from* (554) Lichfield Association, by Mrs. CURTEIS; (555) A. E. G. M.; (556) Chichester Working Party, by Miss NUNNS; (557) Peckham and East Dulwich Association, by Mrs. Elliott; (558) Miss M. T.; (559) Unknown Contributor; (560) Harrietsam Association, by Miss F. B. RIDDELL; (561) Mrs. PARTRIDGE, Lynn, Norwich; (562) Miss PRIOR and Miss COLEMAN, Stradsett, Downham. *Parcels of Native Clothing for South India, from* (563) Kennington Association, by Miss

In the Solomon Islands it was pleasant to find at Wango, where the lamented Joseph Atkin made his head-quarters, a nice school-house built by the natives while we were away. We left a Christian lad last year who had taught some of the children. It is a bad place, corrupted by traders, and it is therefore an encouragement to see something spontaneously done by the inhabitants. The chief man of the place, who has a son here, came down with us to see Norfolk Island, and will no doubt take back a good account. Any prospect of good in those islands which met with so crushing a blow at Nukapu is very sweet to us. I hope Mr. Still will be able to stay a little time there on this present trip of the *Southern Cross*. How much that island of San Cristoval needs what we ought to do our best to impart was forcibly impressed on us at Maata, a place formerly often visited, when for the first time Selwyn and I came upon the scene of recent massacre and cannibalism.

Florida seems to me, in spite of the trial the people there have to go through in the loss of their special friend and teacher, to be very full of promise. They are a lively, energetic people, and when they begin to move they will move quickly. A school built at Boli has not been very well attended, the teacher not being up to the work. Still there were a number of adults and children who could read fairly; and there is a certain persuasion that the Gospel is good and true, so that they say they only wait for the leading men to go first and they all will follow. The chief man says his seven wives is his great difficulty. I did not endeavour to hurry them, for I am persuaded that they would not know now what they would be doing were they to ask for baptism.

At Gaeta, a place to which our eldest scholar belongs, and which is a good way from Boli, Selwyn went to stay with them. It is, I think, an example of "self-help" well worth noting that he found a certain number of people who could read, who had been taught in the interval of our visits by a native lad, who had himself been taught to read last year by his uncle, our old scholar, Sapibuana. When the uncle came back here the nephew of the same age took up his class of scholars, who read better than those in the great school-house at Boli. It was as curious as gratifying to find the young man in native attire, reading freely in a Florida prayer-book wherever I opened the page. There is great hope for people of that kind. No Banks Islander would ever be so self-confident or so presuming as to set himself up to teach.

Our furthest station at Ysabel never did appear promising, yet it is of course of great value to have in so remote a place a centre of light from which some rays may penetrate the darkness. Wadrokai, the teacher, suffers much from ague, and the natives are in perpetual fear of head-hunters, and want to move again elsewhere.

On a review of the whole I think we have abundant reason to be thankful and encouraged, and I don't think Mr. Gathorne Hardy justified in talking the other day of Bishop Patteson's labours leaving no fruit behind them. If English people do not destroy the population I am bold to say that Bishop Patteson has not laboured in vain.

On our return to Norfolk Island I was very much pleased to find the foundations of our new chapel in, and things going on very well.

R. H. CODRINGTON.

LATEST REPORTS FROM SOUTHERN INDIA.

ERUNGALORE AND RAMNAD MISSIONS.

THE daily papers have recorded that on December 10th the Prince of Wales, when at Madura for the purpose of formally opening the southern extension of the South Indian Railway, received an address from a deputation of Tinnevely Missionaries. In the course of his answer His Royal Highness said:—

"It gives me great satisfaction to find that my countrymen are offering their Indian fellow-subjects the truths which form the foundation of our social and political system, and which we ourselves esteem as our most valued possession. The freedom in all matters of opinion secured by the Government leads large numbers of your Indian fellow-subjects to accept your teaching from conviction."

The two last reports received by the Society from Southern India are offered as instances of those continually sent from different districts which, when taken together, bear out the statement made by the Prince—that large numbers of the natives of India are accepting the teaching of our English Missionaries.

In the neighbourhood of the town of Trichinopoly lies the extensive district of ERUNGALORE, in which there are numerous congregations of native converts; many of them are small, still they call for the visits of the Rev. C. S. Kolihoff, who has now laboured as a

Missionary for forty years, and who in July 1875, wrote the following account of work done during the previous year :—

"The advance made in pastoral, and still more in educational work during the year is remarkable. The number of children under instruction exceed by eighty per cent. those of the previous year. This extension of the work is due to the kind aid of the Diocesan Committee, which has also given help by which the teaching power at the Erungalore Boarding School for girls has been increased, and the establishment rendered more effective. The number of girls in this school has increased from thirty to fifty-five, and the stimulus given to native female education has extended to the day schools in the out-stations. The examination of the schools of the district by the Government Inspector exhibited, on the whole, an advance on the last year. In February, when the Bishop examined this school, the children showed a fair knowledge of the lessons they had been taught from Holy Scripture. Nine of the elder girls were confirmed. Eighty-nine young persons in all were confirmed at the three principal stations of the Mission.

"Though the progress in pastoral work does not appear so satisfactory as could be desired, it still gives cause for thankfulness.

"The Bible-classes have been carefully conducted, and the attendance at the daily services has been, on the whole, regular. The observance of the special seasons for prayer in behalf of Missions, at Epiphany and Whitsuntide, which extended through the district, increased the interest felt in the advancement of Christ's Holy Religion, and the appearance of two Missionaries from England seemed evidently to be an answer to our prayer, that more labourers might be sent into these Mission Fields, and greatly cheered our hearts. I am thankful to say, also, that there has been no falling off in the endeavours made by the several congregations to promote works of piety and charity. The contributions received for this purpose have exceeded those of previous years.

"I am thankful to be able to report, that my assistants have rendered such help as was required of them, both as well in pastoral as in evangelistic work. I have myself devoted as much of my time as I was able to both these departments of labour in this Mission Field, which, it must be remembered, comprises thirty stations, widely scattered over a rural district; and I have been encouraged to find among many yet without the pale of Christianity, not only a

preparedness to embrace it, but in some cases an earnest endeavour to partake of its blessings.

"Only one adult has been received this year into the Church by Holy Baptism. He had been under Christian instruction for a long time, and had to overcome a great many obstacles before making an open profession of his Faith in Christ. He was the first who was baptized in a beautifully-executed font, which a respectable and influential Native Christian presented to the Church at Bullambady, and I have good reason to hope that his example will be followed by many of his relations and friends.

"The opening of a dispensary at Erungalore in connection with this Mission deserves special mention. The Diocesan Committee kindly sent me a medical catechist, who had received his training for this office, and had graduated at the Edinburgh Medical Institution at Madras, and the Government generously granted the medicines, &c., required for the establishment, which was opened at Erungalore in September, 1874, and which has attracted great numbers of Hindoos and Mohammedans, who have been restored to bodily health, and have also heard those truths which are able to save their souls.

"Thus far I have given a report of our work in its favourable aspect; it is right that I should now mention our trials and losses.

"Savarimuttoo, one of my assistants, who, by diligent attention to his work, rose by degrees to the distinction of catechist, was removed by death in the midst of active and most useful labours. His experience and punctuality in the discharge of his duties made his help very valuable. His piety and zeal for the welfare of the people among whom he laboured gained for him their love and respect. The Mission has sustained a loss by his death which cannot but be deplored.

"Another labourer has also been called away from this field. The Rev. C. Innasi, who was my colleague in this Mission for more than fifteen years. He died after a short illness on the 15th July 1875. He returned from a Missionary tour in the end of June, and was apparently in good health when he took leave of me on the 3rd July to go back to his station, Metuputty, where he was attacked by fever. His sickness, however, was not apprehended to be of a very serious nature; but he seems to have had some premonition of his approaching end, and spoke of it to his family the day before he died. On hearing of his illness, I immediately went to see him, but before I

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reached Metuputty his spirit had taken its flight, and I saw only its mortal tenement, which I committed to its resting-place on the following day. Mr. Innasi was much respected both by Europeans and Natives who knew him. His endeavours to impart to all with whom he was brought into contact the knowledge of the Holy Scriptures, with which his memory was richly stored, were unremitting, and were attended with happy effects. He was a devoted minister of the Lord Jesus. I cannot but express my sincere regret for the loss this Mission has sustained by his death, though I feel comfort in that he has been delivered from the troubles which disturbed his mind during the last few months of his life."

Readers of the Society's publications will remember that, in the beginning of 1873 the old Mission of RAMNAD was re-commenced by the Rev. George Billing, who before going there had studied the Tamil language in Tinnevely. For Ramnad is in the Tamil-speaking district, being situated between Tanjore and Tinnevely. It belongs to a native prince, and Mr. Billing is the *only* European Missionary in the district. There is room and work for many; one is specially needed to share the burden of loneliness, and of responsibilities which press with more than two-fold weight upon the Missionary who works alone.

The following cheering account of a year's progress was written by Mr. Billing at Ramnad on June 30, 1875:—

"The most important step in advance was that made in July 1874, by the opening of a Boys' Boarding School. The results numerous and diversified, have been decidedly encouraging. Nearly thirty boys are now brought under Christian influence, which, while acting as a light revealing much that hateth the light, has proved, too, the irresistible power of light over darkness. By Christian influence is meant not merely the teaching of the articles of the Christian faith—though these are regarded as the foundation on which to build—but also the inculcation of the dignity of yielding body, soul, and spirit as living sacrifices to God through Jesus Christ; and this implies an attempt to fix a high standard in discerning between good and evil. In times of temptation these principles of action, when most required, are often conspicuous by their absence; but they appear at times when least expected, with sufficient clearness to re-echo the language of faith, assuring us that soon or later they will be supreme.

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"In a boarding-school habits of cleanliness and order come to be regarded as essential to health and due self-respect, while mental and bodily activity as opposed to the religion and practice of the Hindus, though very gradually (the former to a great extent artificially, while the latter somewhat reluctantly) cease to be regarded as degrading and distasteful.

"The Mission Boarding-school attracts too the attention of a very unobservant people around us; the sight of healthy boys in clean clothing passing orderly through the streets to church tells its own tale, namely, that Missionaries seek the good of the people in more ways than one; and in another important sense it is truly a Missionary institution, in that the boys take with them to their homes those habits which they acquire at school, so that each boy to some extent at least advances the cause of Christianity.

It will surprise no one when I add that such a useful institution brings with it great responsibility and anxiety; at the very commencement the caste question had to be met, and inasmuch as "we being many are one body in CHRIST," the non-caste principle had to be maintained. In adhering to this, considerable firmness was required on my part, while it caused a good deal of heartburning on the part of some of our Christians. At first the school promised to be exceedingly popular, even among the heathen, but in a few days there was a reaction, and some who had sent their children hastily withdrew them. Since then we have gradually gained ground, and there are now boys of different caste-extraction in the school living happily together.

"Thrown entirely on my own resources the burden during this struggle was heavy, and I felt almost overpowered, but the conviction at the time that I had right on my side supported me, and the success which followed brought its own consciousness of strength, so that I can look back upon a season of so much anxiety, not as free from errors of judgment in minor details, but with an enlarged experience and with a sense of deep gratitude to Him who regards us not as we are, but as we try to be.

"To those of our Christians who have not yet seen their way clear to yield in this matter, the sensible practice of agreeing to differ now very happily commends itself. I may add that I do not think it desirable or necessary to demand the surrender of caste prejudices except in Church and in Mission institutions. Caste distinctions when observed by Christians can often be traced to an undue regard

to the outward respect of the heathen towards them without the slightest belief in the Hindu principles on which caste is founded.

"In some cases, owing to the peculiar susceptibility of the natives to suspect what is really for their good while they are unable to discern treachery even in the most trivial matters, parents to whom a boarding-school is a novel institution, but whose children stand most in need of its advantages, have failed to appreciate it.

"We have lost boys who have been with us for some months for the most trifling reasons; others regard sending their children as a favour conferred on the Mission, and if proof of our due appreciation of this favour is not manifested to the full extent they demand, or according to their own ideas, the children are liable to be withdrawn; so ignorant are some of the parents that we have to treat them too as children.

"With additional funds at my disposal I have been able to increase the number of catechists, who are chiefly employed in instructing our catechumens, while two catechists are now itinerating in and around Danipatam, one of the principal towns in the district, and at which hundreds of coolies embark every year for Ceylon.

"I regret that since July last I have found increasing difficulty in taking part in long tours for purely evangelistic work. Inasmuch as Ramnad is now in truth the head-quarters of Mission operations, I cannot be absent from it as in last year for several consecutive weeks; Paumhen with its English and Tamil congregations has its claims; the congregations in the north require constant oversight, and I am glad to be able to add that the south of the district has now to be visited for the same reason. I find I travel very nearly as much as last year, but my time is chiefly taken up in organizing the work of the catechists among their congregations. I much regret this state of things, and if my friends cannot join me, I hope they will help me to increase the number of native workers. As I become more conversant with Tamil and with the habits of the people I find evangelistic work, when I am able to attempt it, increasingly interesting, though I confess a short time ago I was inclined to underrate its importance.

"There is reason to hope that the efforts made with a view to developing spiritual life among our Christians have not altogether failed. The results, in so far as they are real, may be few—certainly they are too precious to be roughly exposed to view. However, their

practical value to the Missionary cannot be too highly estimated, as the conviction confirmed by facts of the Divine presence must influence most beneficially the whole tenor of his work. The impatient and frequent cry, "Who will show us any good?" is most easily restrained when but one gleam of the light of God's countenance shines upon our work.

"Speaking generally of the congregations which were in existence last year, all have more or less made some advance, which though in most cases it is not very perceptible, is yet not too insignificant to escape the notice of one who is unprepared to despise the day of small things. There has been a marked interest taken in inducing others to embrace Christianity; and many who have become catechumens during the past few months have been led to take this step owing to the kind treatment they had received at the hand of a Christian.

"The relation existing between the Missionary and the more educated class of Christians in positions of social independence—though in many respects delicate—is one of considerable interest. I have tried to show to such that independence of character is only worthily sustained by one who is capable of being influenced by others, and my aim has been to encourage that independent yet yielding disposition with its strong tendency to call forth those feelings of mutual respect and confidence which generally exist between the clergy and laity in England. There is a danger of our people imagining that in England the clergy exercise no influence over their people, and hence that the Missionary is gratified by the cringing manners of his less educated people; the fact that no word in Tamil expresses our idea of "influence," as a moral power, in part accounts for this; but it is, as is well known, a fault most natural in those who are rising in the social scale.

"In administering the rite of baptism to nine adults during the past year, I have not allowed myself to be influenced by too high a standard, the product of an ideal originated in England of the qualifications needed; an enlarged experience has brought my own views more and more into accordance with those of the most successful Missionaries of the S.P.G. and C.M.S. in Tinnevely. I believe those whom I baptized have a lively faith in Christ, lively in that it is often brought to bear with childlike simplicity upon the temptations of daily life, and that they steadfastly purpose to lead a new life—new in that they are conscious to some extent at least of the

moral obligations which it involves; they are nevertheless painfully subject to the assaults of the evil one, whose malignant power, acquired over them by the careful training of many generations, will defy every agency but that of God the HOLY GHOST. It is extremely easy as well as intensely inconsistent to expect others to acquire with facility principles and motives of action which we ourselves have inherited. Even if our converts fail to develop graces the absence of which, I know, must be repulsive to Englishmen, yet he who argues that Christianity produces no effect on the Hindu character can only do so because he meets converts only officially, when their characteristic failings will be most prominent.

"Of our catechumens it is too soon to speak with any certainty, except of the hard contest with sinful habits, and with thoughts to be contended with, but which, I trust, will be conquered. In expressing a desire to be influenced in body, soul and spirit by the truths of Christianity they doubtless but dimly realize what they ask; perchance only some few will drink fully of the cup, be it sweet or bitter, which their newly-chosen Lord and Master has in store for them. *Brethren, pray for us that the word of the Lord may have free course and be glorified.*

"While we steadily avoid pauperising the people, and laying them open to the charge of being "rice Christians," we are only too glad to help as far as we can those who are willing to help themselves. Thus we are able to give proof of our earnest desire to benefit them in a way they themselves will appreciate, and at the same time we encourage habits of self-reliance. The subscriptions received from friends in England are often used for this purpose; in fact, without this aid I should be obliged to assure the people not only of my sympathy with them in their troubles, but also of my inability to assist them. This will show to friends in England that their assistance is "twice blest;" in that I am no longer compelled to undergo the painful task of moving among a poor and down-trodden people with no power to assist them, while they are often by the help they receive able to live secure from the molestation of their more powerful neighbours. As long as the impression prevails that wealth is might and that "low caste" is a life-long curse, it must surely cheer Christians at home to aid a brother, however despised his caste, in asserting that freedom to which he has a right as a British subject, and to give an impulse to a spirit of healthy independence, which invariably increases the appreciation of a religion

in which all are slaves and yet free. The Hindu mind is so essentially religious that all exercise of philanthropy is at once attributed, though often by the heathen from a mistaken point of view, to a religious principle. In our case the glory redounds to Him who, when on earth, was the friend of publicans and sinners.

"Even when we assist our people in a dispute respecting the ownership of land, for instance, we do not regard our work as altogether secular; we render no assistance, however slight, till we are thoroughly satisfied of the lawfulness of the claim; thus the fact that truthfulness is with us a vital principle is forced upon others, and we trust that they too will learn that the ways of truth are pleasantness and all her paths peace.

"Great care is however required, as prevarication, with a view to strengthening a true case, is exceedingly common, owing to the mistaken idea of its practical utility; and moral suasion too seldom succeeds in leading to the admission of a lie once uttered, as they prefer to incur the punishment it involves rather than avoid it by an honest confession.

"Of the schools opened during the past year two are deserving of notice. In Keelakarie we are trying to reach a large Mohammedan population by means of an elementary English school, and in the outskirts of this town a vernacular school has been opened for the benefit of the children of several of our catechumens under the care of one who was baptized last Whitsun Day.

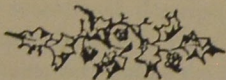
"Such is the work—to me full of the deepest interest—in which I have been permitted to engage during the past year in the full enjoyment of health and strength. The assistance and sympathy of others assure me, to my great comfort, that there are others whose interest in it is not less than my own. Difficulties which still impede success, rather than success which may have been attained, constitute its chief charm, for thus we ourselves are ever learning, as well as teaching, the words of TRUTH, who said—*Without Me ye can do nothing.*"

May we, in conclusion, remind our readers of Mr. Billing's request, in the last number of the *Mission Field* (p. 373), for the sum of 50*l.* to enable him to complete the Church, which is greatly needed. Could not some friend or friends contribute this sum?

the rice trade. The Arracanese, or Mugs, have shown much anxiety to have a Missionary amongst them; and since the withdrawal of the American Baptist establishment, both natives and Europeans have frequently inquired why no Mission of the Church of England is sent to the country. By the last census there were about 312,000 Arracanese in the province, besides 20,000 Khyengs, 27,222 Indians, 20,734 Mahomedans, making altogether, with other races, over 386,000 people, our fellow-subjects, to whom no Missionary whatever has been sent by the Church of England, to proclaim the saving truths of the Gospel.

III. You have the two Mission Stations in Rangoon and Moulmein, the capitals of Pegu and Tenasserim; but in the other ten towns of these provinces, which contain over 10,000 inhabitants each, or to 1,235,204 people in Pegu, and to 348,114 people in Tenasserim, you have no Missionary whatever. To no people in the world, I believe, would the advent of a Missionary of the Church be more welcome than to the inhabitants of these provinces. We have the Burmese and Talines, the dominant races, who have certainly shown the utmost desire to profit by our Missions in Rangoon and Moulmein. There is ample room for Church work amongst the Karens, of whom there are more than 364,000 in the country. I have longed to be able to work amongst the Shans and Tougthoos, of whom there are above 52,000 in the two provinces. The little that I have been enabled to do amongst them has made me exceedingly anxious that a properly-qualified Missionary should be sent, that so these people might hear in their own tongue the wonderful works of God. The 65,000 Indians and the 27,000 Mahometans, resident in British Burmah, require a separate Missionary to teach them. Well, indeed, then, may the Bishop desire to see the operations of the Society extended in British Burmah.

I have spoken nothing of Burmah proper, where I am sure a Mission of the English Church would be heartily welcomed. Never has there been so good an opportunity as the present for aggressive Missionary work through Burmah into Western China."



Growth of the Native Church in South India.

The Report of the Madras Diocesan Committee of the S. P. G. for the year 1865 (published at Madras) informs us that the increase of baptized persons during the year has been 578, of catechumens 361, of communicants 211, and of adults able to read 305. Vethamutti Navan, a member of the Nazareth congregation (Tinnevely) has given 150*l.* towards the endowment of a native catechist at Nazareth, and the Madras Committee has set apart a sum of equal amount for the same purpose. Last year the Society, in granting titles for Holy Orders to three native catechists, stipulated that their stipends should be, in part, provided by their native congregations. This led to the consideration of the whole subject by the Tinnevely Local Committee, which resulted in the following suggestions:—"That the time has now arrived for the introduction and development in these Missions of the self-supporting system: that the Sangams, or associations of native Tinnevely Christians for Missionary purposes, should give place to Sabei-Sangams, or Church Funds, with a native Secretary and Committee, the European Missionary of the district being President and Treasurer; district Church Funds to be established as auxiliaries wherever there are native pastors or catechists."

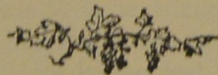
Native Missionaries are at present employed as assistants to European Missionaries in their general duties. The Local Committee recommend that there should, in future, be two classes of native ministers:—"1st. *Native Missionaries*, men of liberal education, who would, apparently, fill somewhat the same position as European Missionaries, being employed in Evangelistic work, and having the supervision of the small congregations and of schools. The Local Church Fund should, in all cases, pay an adequate proportion (generally a half) of their salary. 2d. *Native Pastors*, men of the stamp of our more efficient catechists, able and experienced, but not highly educated, and unacquainted with English. Their lowest salary should be 21*l.* 12*s.* a year, and the District (native) Church Fund should, in all cases, pay half of it. As a rule native catechists and schoolmasters should receive half their support from the native Christians."

The Local Committee urge the necessity of an Endowment or Reserved Fund, to fall back upon in time of drought, scarcity, or sickness; but think that in all such cases half of the native ministers' or catechists' income should be raised by local contributions.

When a congregation supports its pastor and other teachers it should become independent of the Missionary Society and of the Missionary of the district, and should be constituted into a native parish under the exclusive supervision of the Bishop.

The Madras Committee considers the above-mentioned scheme as forming an era in the history of the Tinnevely Missions. The Report states the very gratifying circumstance that the number of the native clergy is steadily on the increase, and that each year's experience encourages the Society in its endeavours to raise up a native ministry. The educational work of the Society is also steadily advancing.

The firstfruits of this important movement have already appeared. The Society, at its last monthly meeting, gave titles to four Native Candidates for Orders, whose stipends (40*l.* per annum) are to be provided half by their congregations, half by the Society.



BISHOP'S COLLEGE, CALCUTTA, AND ITS FRUITS.

IN a recent number of the *Calcutta Quarterly Review* there is a very valuable article on the *Anglican Establishment in the Diocese of Calcutta*. We advert to it merely for the purpose of placing on record the subjoined testimony of the remarkably well-informed and able reviewer concerning the useful results which have followed from Bishop Middleton's great foundation on the banks of the Hooghly. The reviewer (it will be seen) refers only incidentally to the College; his main subject being a reply to the attack on Bishop Middleton, made by Mr. John W. Kaye in his "pleasantly-written sketch of *Christianity in India*:"—

"In the narrative which we are venturing to criticize, Mr. Kaye shows a mania for sensational descriptions, and a desire to follow in Macaulay's footsteps, albeit *non passibus æquis*, by various verbal tricks and alliterations, very unlike the true art of that stately rhetorician, and also by producing a sketch of the first Bishop of Calcutta,

no less unjust and virulent than the juvenile attack upon Land, by which the great master of English prose is generally considered to have committed an outrage upon historical justice. And, in his wrath against the founder of Bishop's College, Mr. Kaye speaks harshly and unfairly of his foundation, as a 'magnificent failure,' an 'unaccomplished purpose,' a college typified by a pasteboard Gothic edifice, which the Singhalese erected for a festival at which Middleton was present in Ceylon.¹ Now this attack directly touches our present subject, because we are sure that, if the Anglo-Indian Church is to expand itself from within, the existence of Bishop's College must be regarded as an important element in its development. People speak of Bishop's College as if it had been designed as a great university, thronged with crowded classes of native students from all parts of India, receiving, some a theological education, some a training in *omni scibili*. But, in truth, its original plan was modest and experimental; its buildings cannot contain above twenty-five students at once; it cannot fairly be charged with failure, except in so far as the general progress of Missionary operations has been slower than some fervid but impractical imaginations expected. It has never ceased to supply a fair number of candidates for the ministry. Fifty-two of its students have been ordained, and among them lately have been Europeans, who have relinquished secular employments, or been chosen, from their success in the lower office of Scripture-readers, for the work of ministering as clergymen to the increasing number of their countrymen scattered throughout India. Among its students who have not taken orders, many are now occupying secular positions of trust and importance, and have, we cannot doubt, been made more efficient officers, better Christians, and better Churchmen, by training received from men like Dr. Mill and Dr. Kay. If the number admitted to holy orders appears small, it must be remembered that the constituency who were to supply the students has hitherto been small also, for the native Christians of the educated classes are few, and before the mutiny it was commonly said that the whole number of Europeans in India amounted only to 60,000, of whom a very trifling proportion would think of sending

(1) *Christianity in India; an Historical Narrative*, pp. 307, 310, &c.

their sons to be trained in an Indian College, for the ministry of the Indian Church. The students have always been numerous enough, and have come to college sufficiently unprepared, to occupy nearly the whole time of the teachers, and thus to interfere with the leisure which might have been devoted to the preparation of theological works.¹ Yet, in spite of such hindrances, Mill's *Christa Sangita*, Kay's *Promises of Christianity*, Slater's Urdu Essay *On the Divinity of Christ*, Banerjea's *Dialogues on Hindu Philosophy*, are books in which the College may well feel legitimate pride, while a recent translation of the Psalms into Bengali is an earnest, we trust, of a larger effort to replace, by a faithful vernacular representation of the Word of God, the unsatisfactory version which, for want of a better, is now tolerated, but which, as has lately been said by a competent critic, 'from its acknowledged imperfections does not meet the wants of the Christian Missions and congregations of Bengal, and cannot be made to do so without a very determined and thorough revision.'² We should like to see Bishop's College placed on a broader and more independent foundation, and made an endowed College of the Diocese, instead of the property of one particular Society; but we are convinced, that as more and more Europeans crowd into India, and as Christianity spreads more and more widely among the natives, men will marvel that the utility of Bishop's College was ever questioned, and will recognise, as fully justified, the anticipations of its founder, engraven on a brass plate now lying beneath the corner stone, *Christi non sine numine læta hæc fuisse primordia, credant, agnoscant posteri.*"

(1) Dr. W. Kay, *Some Account of Bishop's College*, p. 51, &c.

(2) *An Inquiry into some general features of the existing Bengali Version of the Scriptures*, by a Bengal Missionary.



THE PAI MARIRE; OR, HAU HAU FANATICISM.

(Concluded from page 279.)

As very few of the natives understand English, the Maories were easily persuaded that the Angel Gabriel had taught the language to the Hau Hau prophets. Thus we learn that an old Maori woman had bought some articles of clothing which had been wrapped up in a newspaper. A prophet obtained this paper, and to display his miraculous gift, read it aloud in a jargon which the crowd was assured was the English language. When he had finished reading, he obligingly interpreted to them that this was an English newspaper giving an account of the Waitotara war, in which the number of soldiers killed was 3,800, and the number of friendly natives 400; and that the Queen wished it to be perfectly understood that when the present war was over, all the surviving friendly natives should be used as beasts of burden, or to sweep the streets and cleanse the most filthy localities in European towns.

Lying
Wonders.

We here see a prophet who was simply a deceiver. But we read in Mr. Fox's book of another prophet who evidently believed what he taught. The prophets promised that their followers should be invulnerable by English bullets. At Sentry Hill, six miles north of New Plymouth, this invulnerability was tested. Seventy-five Englishmen, under command of Captain Short, of the 57th occupied a redoubt, which stands on a rising ground in an open plain, where they saw, in the clear moonlight, a Maori coming across the flat, throwing his arms about in a wild manner, and singing what appeared to be a native hymn. He walked boldly up to the parapet, and sat down on the edge of the ditch. Some of the men wanted to shoot him, but the officers said, 'No, no; go out and take him.' One sergeant went out, with eight or ten men. When they approached, the Maori jumped up, threw a stone at the sergeant, hitting him on the throat, and ran away. The men were taken by surprise, but before he had run very far they fired a volley at him, on which he sat down on a large stone, and went on

Alleged
Invulnera-
bility.

and has several villages, and in consequence is a man of considerable influence. I was much pleased with my day at Khatbári. The Mánki is a very good and amiable man, and seems to treat his dependents with great consideration. There are nine families of Christians in this village, and the cleanliness of the houses, and apparent comfort and contentment of the people, were a pleasant contrast to what I have generally witnessed in Chôta Nagpore. I visited each house in the village, and about eleven A.M. celebrated Holy Communion and preached to the people in a large house of the Mánki's. I had my sermon interpreted in Ho as I went on, as I found Hindi imperfectly understood by some. There were twenty-four communicants, some having come from villages near.

In Chyavassa there is a Lutheran Missionary, and also a Jesuit, who has lately arrived. I called on them both. Mr. Kruger has twenty-seven children in school, of whom twenty-five are boarders, boys and girls being nearly equally divided.

Singbhoom seems to me to be a most hopeful place for Missionary work, and ought not to be neglected. I think it highly important that an ordained Missionary should as soon as possible be located there.

The whole of the work in this Chôta Nagpore Mission is too large for our present strength. One or two more men are wanted, as some years must elapse before there are a sufficient number of qualified native pastors. A good school-master would be an immense help to us, as there are many lads to be trained for teachers, and the number of children might be much increased if funds were forthcoming. Some means must be adopted for collecting subscriptions for the Chôta Nagpore Mission. The Auxiliary

Wants of the
Mission.

Committee which used to collect money for the Lutheran Mission is dissolved, and I think that an Auxiliary Committee both in India and England should be instituted without delay, as without some such machinery there will always be a difficulty in raising funds for our work. A church and other buildings are urgently needed, and money must be raised either to build or to purchase if the Lutherans should vacate the place, which I am afraid is not likely. A meeting of the residents recommended that steps should be at once taken for securing some permanent accommodation, and they contributed very liberally, especially the Commissioner, Colonel Dalton. The reply of the Diocesan Committee has not yet come.

I am unable at present to state with any certainty the number of Christians in the district who belong to the Church of England. After the cold season this will be possible, as the whole will be visited.

I have been giving two hours nearly every day to the school, and have taken my share of the Church services. I have commenced studying the Memdán language, which is that spoken by one race of the Kols, and is a dialect of the language spoken in Singbhoom and by the Sonthals. I have not yet heard it much spoken, and have therefore not made great progress, as there are no books in the language.

I am thankful to say that the change of climate seems to have benefited us all."

MADRAS.

NOTICES of the progress of some of our Missions in Tinnevely during the year 1868 have been given in the numbers of the *Mission Field* for February, September, and October. As, however, the accounts did not reach England in time for notice in the Society's last Report, a brief outline of the circumstances of the rest of our Missions in South India seems to be needed.

The Missions of Ramnad and Paumben are under the charge of the Rev. S. G. COYLE. The schools in these Missions are not satisfactory, with the exception of the Anglo-Vernacular School at Paumben,

Ramnad and
Paumben.

which is under the management of Mr. Allen, and is said to realize the most sanguine expectations of its founders. In October, 1865, when Mr. Allen went there, there were only 46 pupils, in October, 1868, there were 163. The pupils make satisfactory progress in their studies, and lose some of their caste prejudices: it does not, however, appear that any of them are won over to the faith of CHRIST. Five families, consisting of seventeen souls, in a village fifty miles from Paumben, have abandoned heathenism, and have requested Mr. Coyle to visit them.

The Rev. J. GUEST, who has charge of the Missions of Tanjore and Amiappen, has baptized twenty persons during the year, and has received into the peace of the Church three families that seceded some years ago. Seventy-two natives were confirmed in February. The Tanjore Auxiliary Gospel Association has prospered: its funds rose during the year to Rs. 4,000: it maintains two Scripture readers, who preach to the heathen. The reports of the girls' school, which consists mainly of Christian children, of the Tanjore High School, the Tanjore Fort School, and Vellum Anglo-Vernacular School are satisfactory.

Tanjore and
Amiappen.

The Missions of Canandagudy and Aneycadu have been ministered to by the Rev. C. HUBBARD, whose congregations number 332 souls. The account of school and other work is encouraging. Mr. Hubbard has been assisted in the Mission of Aneycadu by the Rev. D. ADEIKALAM, who spends much time in holding conversations with the people of adjoining villages on the truths of Christianity.

Canandagudy
and
Aneycadu.

The Rev. A. R. C. NAILER has 139 boys under instruction at the Vedaripuram Seminary, showing an increase of 47 over the last year. Of these 33 are boarders, being boys selected out of the day scholars with a view to being trained as schoolmasters and catechists, or to be sent on to Sullivan's Gardens to be prepared for Holy Orders. The day scholars number 106, of whom 19 are Christians and 87 heathens, the majority being Brahmins. The school has been examined by the Bishop of MADRAS, by the Government Inspector of Normal Schools, and by several clergy, who expressed themselves well pleased with the result.

The Rev. G. H. HEYNE has been encouraged in his labours on the Mission of Negapatam by the addition of thirty-five souls to the congregation. The Tamil and English girls' schools are satisfactory: and the number of boys attending the Anglo-Vernacular schools has increased to 190. Later accounts mention the continued prosperity of this school. The Rev. A. R. SYMONDS wrote to the Society on 2d June, 1869, "The Tanjore High School entails little or no cost on the Society. If it continues to prosper as it is now doing we may confidently expect that it will next year be thoroughly independent of any aid from us."

Negapatam.

The Rev. F. J. LEEPER continues his labours at Nangur and Combaconum. Early in 1868 the Bishop of MADRAS visited the district, and confirmed forty-eight persons at Tranquebar. The need of more

clergy is much felt. At Combaconum Mr. Leeper has the assistance of the Rev. J. IGNATIUS, who writes:—

"The Mission district of Combaconum comprises a distance of 28 miles from east to west and 18 miles from north to south, with an area of 504 square miles. It contains above 400 heathen villages, though there are located among them 30 villages in each of which reside a few Christian families belonging to our Church. The total number of the congregation is 396, of whom there are 97 men, 126 women, and 173 children, and the total number of communicants is 195. There have been 13 infant baptisms, 5 marriages, and 3 burials. Two adults are under Christian instruction. Three families that had formerly seceded have returned, and three more families that had gone to neighbouring stations returned to the district. Divine services on Sundays and other festival days are conducted in five different places in the district. The Christians of those villages which have no catechists provided them go to attend the service at any of the five places which are near their abodes. I have two week-day services, one on Wednesday morning at Thururam, two miles away from Combaconum, and another on Friday morning in the Pettah Church. At first I had scarcely five souls to attend them, but thanks be to God, we have now between ten and twenty. Whenever I go to Thururam, I make the Christians repeat after me the Decalogue, the Creed, and the Lord's Prayer, give a short explanation as time will permit, and conclude either with a few Collects in the morning prayer or with the Litany.

The Lord Bishop of Madras was here on his visit: sixteen young members were confirmed, though more than ten were rejected, as their answers were not in any way satisfactory in his Lordship's presence. This is owing, I cannot but remark here, to the inconveniences under which this Mission works at present, I mean the fewness of Mission schools of any kind, and the insufficient number of general native agents, both of which generally form the eye and hand of a Mission."

Another native clergyman, the Rev. A. MASILAMANY, has charge of the Mission of Nangoor, of which he gives the following description:—

"Nangoor, the town where I reside, commands the central locality of this Mission; and at the distance of 32 miles on the south, Negapatam lies; Combaconum, 38 miles on the west; Cuddalore, about 50 miles on the north; and at the distance of 12 miles on the east lies the Bay of Bengal. The extent of this Mission from north to south is 35 miles, and from east to west 33 miles. There are several heathen pagodas of old standing and of great celebrity to be found within the limits of this Mission, in places called Sheally, Mayaverum, Vythesuran Kovil, Tellyady, Tirookadyoor; whither an immense concourse of people repair by scores and hundreds, to celebrate their annual festivals with great pomp and splendour; and in fact these are the strongholds of heathenism. I am glad to observe that many a bigoted heathen speaks in high terms of the sublime doctrines of Christianity, but the most trivial pleas are urged by them as barriers to their embracing these truths."

A new congregation has been organized in this district: it consists chiefly of cultivators and high-caste people, who, to the number of sixty-three persons, have come over from Romanism. A boarding-school is much needed in this district both for boys and girls. Mr. Masilamany's work differs little in its general features from that of Mr. Ignatius.

The Reports of the Trichinopoly High School, as well as of the smaller schools at Worriore, which has 36 pupils, and at Tennore, which has 35, are satisfactory. The number in the books of the High School is 329. Some pupils here read high. The acquaintance of

the boys with Scripture, and the marked reverence with which many of them speak of holy things, are very encouraging. Most of the pupils are Tamil Brahmans from Srirangam, but there are also many Telugu, Mahratta, Gujerati, and Canarese Brahmans, besides a class of twenty-two Mahometans, mostly sons of Sepoys from the north. "It is a significant fact that among so many Brahmans, living within the precincts of the largest and most richly endowed of the temples of South India, there is but a single youth who is able to read and understand the Sanskrit Shastras, though all the pupils are prosecuting with diligence the study of English. An hour a day in each class is devoted to the Bible."

The Erungalore Mission is under the charge of the Rev. C. S. KOHLHOFF, one of whose native colleagues, the Rev. C. INNASI, who was ordained priest on 8th March, 1868, continues to discharge his duties most satisfactorily, as do also Mr. Kohlhoff's other helpers. Seventy-one persons were confirmed in February. One village congregation has built a house of prayer, and two others are endeavouring to do so. Evangelistic work is not neglected, but has not, at the present moment, any very marked results. Education spreads, and is valued more than in former years: and the reports of the boys' and girls' schools are satisfactory.

The Rev. J. D. MARTYN, Missionary at Cuddalore has, during the year, received six converts from heathenism. All the usual departments of a Missionary's work in India seem to be conducted with a fair measure of success, among both the Christian and non-Christian populations.

The Rev. D. SAVARIMOOTOO gives a favourable report of the Mission of Vepery. Twenty-nine of his people were confirmed in March. On Easter Day 120 persons received the Holy Communion. In the school are 90 boys, of whom 49 are heathen, but these too read the Holy Scriptures with interest. Five adults have been baptized during the year, and several are being prepared for baptism; but, on the other hand, several who were numbered among the catechumens of the previous year have fallen away. The Anglo-Vernacular School at Vepery has 381 boys on the books, with an average attendance of 336: the examiners report favourably of their progress in Scripture and in their other work.

The Seminary at Sullivan's Gardens continues its important work. The Rev. A. R. SYMONDS writes:—

"Since my last report seven new students have entered the Seminary, and six have passed out into the service of the Society as catechists or masters. At the late ordination held by the Bishop of MADRAS at Palamcottah, four who had been students at this Seminary were admitted into priest's Orders, one to deacon's Orders, making in all twenty ministers who have been trained here. Besides those in Orders there are twenty-five employed by the Society in this diocese as catechists or masters, in addition to several who are labouring in other dioceses."

St. John's Mission, Madras, is under the care of a native pastor, the Rev. T. SOLOMON, who has during the last year admitted into

Trichinopoly
High School.

Erungalore.

Cuddalore.

Vepery.

Sullivan's
Gardens
Seminary.

the Church three converts from heathenism. The school masters show a devotion to their work sufficient to make it fairly successful, though not in all cases sufficient to lead them to reject advantageous openings in some other line of life. The Missions at St. Thomas Mount and Palaveram, which owe their origin to religious ladies, wives of officers at Vepery, are visited monthly by Mr. Solomon.

The Rev. B. DAVID, native pastor of the St. Thomé Mission, has baptized during the year six adults, one of whom was, at his conversion, driven out of his house by his family. Mr. David presented 20 persons for confirmation in March. The number of the congregation is 441, a decrease of 15 from the previous year. This is accounted for by 12 deaths and by the removal of several families.

The Rev. J. ELEAZER writes from his Mission of St. Paul, Bangalore, that one adult has been baptized during the year. There are seven heathen adults under instruction preparatory to baptism. Twenty-one persons were confirmed in September: several more had been prepared, but the heavy rain kept them away. Forty-four boys and twenty-nine girls receive instruction in the schools.

The Rev. J. CLAY has on the rolls of his Mission at Mutyalapad 1,234 baptized and 463 unbaptized persons. Twelve families in a village seven miles from Mutyalapad, who are connected with many of the old Christians, have placed themselves under religious instruction. Half of the families who joined the year before in the neighbouring village of Wungali have gone back. They thought it a hardship to give up work on Sundays, to submit to instruction, and to attend daily prayers. The discipline, as one of them said, was too heavy for them. There have been forty-two baptisms, and the number of communicants has increased by eighty-four during the year. It is felt that the younger generation of Christians, who have been taken to the font in their infancy, and have had religious training ever since, show a marked improvement upon their parents. Three of the ablest native agents grew lax in their attendance at prayers, neglected their lessons, and were continually quarrelling with one another: they were therefore dismissed, and it has not as yet been found possible to fill their places. The schools are fairly successful, though the boys are taken away too soon, and parents often object strongly to female education.

The reports given by the Rev. J. F. SPENCER, of Kalsapad, and by the Rev. A. TAYLOR, of Secunderabad, contain much important information relating to the progress of their Missions; and afford interesting illustrations of the work, the encouragements, and the difficulties of the Christian Missionary in India. There is not, however, space to notice their details.

Correspondence.

HELP NEEDED IN AUSTRALIA.

IN a letter dated "Bishop's Court, Melbourne, August 10, 1869," the Bishop of MELBOURNE writes:—

"To the Editor of the MISSION FIELD.

REV. SIR,—In a paper on the subject of Missions to the Aborigines of Australia, published in the May number of your interesting and instructive periodical, there occurs incidentally a statement which conveys, I regret to say, a very erroneous idea of the state of our Church in this and, I believe, also in the neighbouring colonies.¹ As it is important that our brethren in England should know what the actual condition of the Church here is, I would ask your permission to correct the mistake.

I cannot now quote your exact words; but the purport of them was, that, by their own exertions, and by the help of their fellow-Churchmen in England, the members of the Church in Australia had been able to provide for themselves everywhere the ministry of the Word and Sacraments. Alas! how far from correct this statement is, as respects the Diocese of Melbourne, the following particulars will show.

The extreme length of the diocese is five degrees of longitude, and the extreme breadth four degrees of latitude, so that its superficial area may be estimated as somewhat larger than England and Wales. In the N.W. and S.E. there is a large portion of uninhabitable land, and some portions also upon the coast toward the west. There is also a considerable portion toward the north, which is fit only for pastoral purposes; but in the interior there is a large quantity of good agricultural country, which has acquired, from the manner in which the gold-fields are distributed, a marketable value, and is now under cultivation. The principal gold-fields are near the middle of the colony; but there are others at greater or less interval from one another along a distance from east to west of more than 300 miles, and from north to south of more than 100. The name 'gold-field' is still retained; but it has now almost entirely ceased to be applicable; for instead of shallow alluvial fields, which were worked by small parties of 'diggers' by the pick and shovel, and the gold from which was obtained by the cradle and tin dish, we have now deep-sinkings and quartz-reefs, to a depth often of several hundred feet,—mines for the working of which expensive machinery is required, and which for the most part are owned by companies, and worked by hired labourers. Sometimes two or three of these are near one another, and so a mining village, or small town, is formed. Sometimes they are so far apart that the workmen at each one form a distinct hamlet.

(1) See *Mission Field*, vol. xiv. page 126: "It may be safely affirmed that no considerable portion of Christians in Australia are of necessity without the ministrations of our Church."

testifies to the wonderful progress made by Christianity among the Kol tribes. This almost spontaneous spread of the faith continues; and the administration of six hundred baptisms during the last ten months (in which are included the baptisms of the children of Christian parents) encourages the hope that the whole people will become Christian. The Bishop of CALCUTTA urges all persons who desire the spread of CHRIST's kingdom to help in providing teachers, churches, and schools.

Those Burmese conspirators who were pardoned when on the point of being led out to execution can never forget that they owe their lives not only to the *clemency of the King of Burmah*, but also to the intercession of the ministers of religion. As gratitude is one of the keys which open the door of the heart, we trust that the Rev. J. E. MARKS will reap the fruit of his charitable acts, in an increased willingness to receive from him the message of salvation.

The account of the last *Synod of the Diocese of Adelaide* shows us the perplexities as well as the active home and foreign Missionary work of a young diocese.

It is a mark of the need of a largely increased number of schools that the belief in *Witchcraft in Zululand* increases, and is the cause of cruel murders.

Extracts from a letter of the work of the Rev. ALFRED CHISWELL tell of progress in *Madagascar*. Crowded congregations of eager hearers cause regret as well as satisfaction. When will this people have a more adequate supply of the Christian teachers whom they welcome so gladly?

Many friends of the Rev. ULRIC RULE will sympathise with him when they hear of the *burning of his parsonage*. House, clothes, books, surplices, were all destroyed; and, notwithstanding the kindness of his people, the consequent privations are hard to bear. Mr. Rule's letter gives a very good idea of clerical life in a remote Mission in Newfoundland.

A letter from *Constantinople* tells of the preservation of the Memorial Church from the fire which laid waste a great portion of the city.

MADRAS.

(Concluded from page 235.)

TURNING, with hope, from these who were almost persuaded to be Christians, we give instances of others who have become, not almost, but altogether such as we are. Mr. Kearns writes: "On the 15th of March I visited Chetticulam. There I assembled the congregation and examined the lessons. The women here try me sorely; they will not speak until after great scolding—

they think it immodest. Their lessons are very poor. The next day I baptized a very remarkable person indeed, and he requires a little notice. About two years before I returned to England a few high-caste families in the northern parts of Puthiamputhar became Christian. This movement arrested the attention of the Zemindar, who sent for one of the more recent converts, and desired one of his chief officers to examine him, and to ascertain his reasons for renouncing his old creed. During the investigation the officer, struck with the man's answers to his questions, ^{Converts make converts.} hastily concluded the inquiry and sent him away. A few days later I received a letter from him in which he signed himself 'Slave of the true God,' and begged me to send him a Bible. I gladly sent it, and he became a careful reader of it. This soon leaked out; he was accused, and his master, who was very angry, demanded of him how he dared to become a Christian. He answered, 'Let my lord read the Bible and judge.' The attendant Brahmin earnestly endeavoured to dissuade the Zemindar, but in vain; the Bible was brought, and the Zemindar opened it at the Book of Proverbs. He read a verse, then another and another, and, turning to those around him said, 'An excellent book—excellent counsel. The man who acts according to it will do well. Go, take your book and attend to your business.' I frequently received letters from this officer till our correspondence was brought to a close by my return to England. On coming back to my old district I found he still had his Bible and still read it, but would venture no further. The love of wife and children, relations and house, had such hold on him that he feared to be baptized. I had almost ceased to think of him excepting as a man who knew his duty but lacked the courage to perform it, when suddenly one afternoon he entered my room with the Bible under his arm. Relating the story just given, he said, 'I now come to be baptized.' I put the usual questions, and told him what trials he might be called upon to endure; but he was firm. 'I am ready,' said he; 'if you decline, the fault shall lie at your door.' I consented; but to avoid the crowd which his baptism at Puthiamputhar would have attracted, I baptized him, as he requested, at Sawyerpuram, about ten miles from his own village."

Letters from Indian Missionaries give many proofs of the value of Holy Scripture as religious reading not only for the faithful Christian, but also for reverent inquirers who are still heathen. For the inspired words which fifteen hundred years ago drew the African, afterwards St. Augustine, as by a magnet, from heresy and lasciviousness to faith and to repentance, have lost none of their power. In them the pure in heart—they who honestly seek the Truth—still find Him for whom they look, and He draws them to Himself, and brings them, in His own good time, to the knowledge of the truth.

This work, though slow and difficult, is everywhere being effected. Here are two instances in which we may see it in progress. We learn from the Rev. T. D. MARTYN that at Cuddalore many copies

of the entire Tamil Bible have been purchased by heathens, who have made good use of them. "A high-caste Hindoo bought, some time ago, a Tamil Bible. While perusing it, as he did from the beginning, he was convinced that Christianity alone is the true and divine religion. He expressed this repeatedly, and was almost prepared to embrace Christianity openly. But his caste, the bane of India, is a mighty obstacle in his way. Another respectable Hindoo, who is reading the Bible from the beginning, buys a copy of every tract that is offered to him. He says that he is anxious to become a Christian, but his excuse for

not putting his desire into execution is, that he has no respectable high-caste Christians in this place to keep company with him, as it is certain that he will be expelled from the society of high-caste Hindoos if he embraces Christianity." Others, happily, have led the way in which we hope these waverers will follow. Instances may be seen, not only in this paper, but in the account of the conversion of Ishwara Moorty, given in the *Mission Field* for August, 1869, and in the notice of two Brahman converts, printed in the present number of the *Mission Field*.

But while converts are made from the middle and upper ranks, the bulk, as well of native Christians as of fresh inquirers and new converts, belong to the labouring classes. One great means of bringing the truth before all classes is the preaching of the Missionary and of his catechists. Some of the special adaptations of this great engine in our warfare have been already mentioned. Ordinary preaching, and its every-day difficulties, are dwelt upon by all our Missionaries. Here are instances. The Rev. F. T. LEEPER writes:

"Among those educated in English we find that, instead of our carrying on aggressive work, they are our assailants; and, instead of attacking their religious books, we are called on to defend Christianity from European attacks, which these men have assimilated and made their own." It appears that judgment and patience are often tried in this work. Mr. Leeper says: "A catechist, after preaching, was asked to repeat again and again a simple sentence of his discourse. He did so, and remarked, 'The sentence is simple and easily remembered; why do you ask for it to be repeated so many times?' They answered that two years before a catechist spoke to them on patience, and when asked to repeat his sentence that 'patience is wider than the sea,' he grew angry. Then they said to him, 'You have no patience; why, then, do you preach about it?' After commending the temper of the present speaker, Adeikalum, they and he parted, much pleased with each other. On another occasion a Mahomedan argued that Christians believed in three gods, whereas he and his co-religionists believed only in one. In answer, illustrations were given of the Christian doctrine of the Holy Trinity, taken from the works of nature, as was St. Patrick's illustration of the shamrock." The patience required in teachers is not merely calmness under temporary irritation, but

Preachers need patience.

also that higher virtue which is proof against persistent opposition, and an indisposition to receive the truth, apparently (though not really) insurmountable. This may be seen as well in the accounts of other Missions as in that of Christianagram, where the Rev. A. JON, has morning and evening prayer in church daily, and preaches every day to the heathen and Mahomedans. The Hindoos attend to what he says, and agree with much of his teaching; but three obstacles oppose their conversion—their fear of devils, their unwillingness to leave off their ancestors' religion, and the barbarism of their wives. The Mahomedans never consent to his teaching, but argue with him, chiefly about the means of salvation from sin.

Still, amidst all difficulties, the faith of CHRIST spreads. The Rev. S. G. YESUDIAN writes: "Among the several accessions during the year, that from the village of Venboor, where twenty families of Shanars have joined us, is the most important. They stand firm, but it is very necessary that they should be supplied with a teacher." The chief event in the Mission of the Rev. J. GUEST, in Tanjore, has been the baptism of seven adult heathen. Two of these were brothers, Mahrattas by birth, well connected, and brought up in the Rajah's palace. Both these young men had been educated in the Mission High School. They had been in the habit of constantly reading the Holy Scripture, and had frequently sought private instruction from Goroobatham Pillay, the lay evangelist. Their parents and heathen relatives used every effort to keep these converts from making an open profession of their faith, and their baptism was performed under the protection of the police, in a church surrounded by an angry heathen mob. Since their baptism, these young men have lived apart from all their other relatives under the protection of the Missionaries. Their conduct under these trials is most exemplary. At Amiappen, an adult heathen was baptized. He was employed as a peon in the Mission School, and attended the Sunday services, at first out of mere curiosity. There he gradually became convinced, and, after a period of probation, Mr. Guest baptized him.

Mission schools make converts.

Presence at Christian services converts.

While many are thus led forward, some fall back. We see instances of both in Eastern Sawyerpooram, from which the Rev. D. GNANAPRAGASAM writes: "Three villages in my district are peopled with Brahmins, who refuse to allow us to preach in their villages. The Pallars (generally called slaves), who cultivate the lands of the high-castes, are numerous. With the exception of one family, the Pallars have not embraced Christianity. They had no desire to have their children educated. But now that the Christian family has sent its children to the Mission School, the others wish to follow their example. From four Pallars' villages application was made to me to open schools, but owing to the want of money I was obliged to decline. . . . A caste people, called Marava, embraced Christianity, but went back. This is natural to them. They do not stand firm in the faith they once held: they have no desire to grow in piety; they are quite disgusted

Apostasy.

with giving alms, and they say that it is blessed to receive and not to give. Many persons who halted between two opinions have been struck off the list of Christians. The greater number of the people in my district, excepting the Brahmins and Vellalars, are so poor that they can only earn their food by carrying heavy burdens or doing other hard work. The Christians do the same, excepting on Sunday, so that it is difficult to see them in the daytime.

The congregations under my care now contribute pretty liberally to our funds. There are two tanks and nunjai lands connected with this district, and there has not been sufficient water to cultivate the lands. The people have consequently suffered great loss during the last few years. Still they are not backward in giving alms." The fair amount of liberality shown by the small Christian community at Oopoor is mentioned by the Rev. A. SEBASTIAN. "The English residents have contributed during the past year Rs. 361 4, and the native Christians Rs. 94 3 10. These, besides those monthly

Liberal souls. subscriptions, give, according to their ability, in answer to special appeals. Thus, a sum of Rs. 90 was contributed towards the support of Guanasingamani Sastriar, eldest son of the late Tanjore poet, who with his large family visited Oopoor in April, and held sacred-singing meetings in which CHRIST was preached in the language of song." The Rev. B. DAVID, also, in his report makes incidental mention of a gift by way of bequest. He writes: "My pastoral visits have been very frequent this year, on account of deaths in families belonging to the congregation. With few exceptions, the attendance at Divine service and at the Sacrament of the Lord's Supper has been regular. Most of those who died were

A good example converts. exemplary and useful Christians. One, who became a convert from observing the pious example of his master, showed his Christian zeal more and more in the latter part of his life, in self-denial, and in bringing up his children in the fear and admonition of the Lord. The circumstances of his illness and death were very instructive. Another, who had been roused to serious thought some time before her illness, has left by her last will all her jewels, with more than one hundred rupees, to the Mission. They were duly delivered to me by her relations after her death."

It is not every Missionary who can give such satisfactory accounts of his native Christians, nor can we wonder that inveterate heathen habits, faults that run in the race, and the evils which arise from being in the midst of heathen, repeatedly break out, and often mar, at least for a time, the work of the Christian teacher. It has been so in the Mission of Kalsapad, from which the Rev. J. F. SPENCER writes: "I make a few extracts from the last quarterly reports of the native agents. 'At Papinsuipalle about half of the people engage in petty quarrels; some are said to use foul language when I am not there; four or five eat carrion on the sly; only a few are hospitable to strangers; a few are still drunkards; moderate drinkers have become almost total abstainers. The people do not frequent heathen feasts or ceremonies, and it is

Imperfect Christians.

seldom that any of them work on Sunday. At Balayypalle and Orikunta the people work on Sunday; they eat animals that have died a natural death; they have no regard for priest or teacher, and never have had; they are inhospitable; some are quarrelsome; some attend heathen festivals. At Mallayypalle the people are dilatory in coming to prayers; they do not generally work on Sunday; one family is quarrelsome, the rest rarely quarrel; only two families are hospitable; bad language is not common. At Tankupalle only two families work on Sunday; some of the unbaptized eat carrion; only three families are hospitable; some of the baptized use bad language; two baptized women are very quarrelsome and abusive." On the other hand, a favourable account is given of other parts of the Mission.

It does not seem necessary to say much about the native clergy, as the Society's last Annual Report treated of that subject at some length. Several, too, of the extracts made in *Native clergy.* this paper which tell of useful work are taken from the reports of native clergy. Here is another. Mr. SEBASTIAN writes: "I hold a prayer meeting every Friday evening in the houses of the members in turn. The principal part of the meeting consists of the members repeating by turn the five lessons of the Church, to wit, the Lord's Prayer, the Creed, the Commandments, the Baptismal formula, and the account of the institution of the Lord's Supper. This method I find beneficial, particularly to those who are remiss in attending the Sunday service, and to those who, through their inattention, derive no profit from sermons. These meetings sometimes give the heathen neighbours the opportunity of hearing the Word of God."

Mention has already been made of the work of lay teachers, catechists, and evangelists. A few more instances must, however, be given of this most important agency in spreading a knowledge of the truth. Mr. ADOLPHUS writes from Trichinopoly: "Valuable and gratuitous aid has been rendered by Samuel Naidoo, a member of the congregation. He is a convert of the Rev. S. G. COYLE, who has settled here, and carries on his business as vakeel. His experience in public speaking at the various cutcheries gives him vantage ground in addressing an audience, and, in doing this, he avails himself of his knowledge of the Hindoo Shastras. His subjects are well chosen, his diction pure, his style fluent, and his discourses to the heathen such as to make a lasting impression. Men of his stamp and ability we greatly *Native lay-teachers.* need; earnest men, who, while they work for their own living, come forward to declare to their countrymen the glad tidings of salvation without remuneration of any kind." From many other Missions we hear of the useful work of lay preachers and teachers, who, as they devote their whole time to the work, and have for the most part no other means of maintenance, are, of necessity, paid agents. Many of these work in a truly Missionary spirit. Of some, however, it must be said in sadness, as St. Paul said of his converts when no one suited to the work could be found to go to Philippi, "They

seek their own, not the things that are of CHRIST JESUS." One such Mission agent, on application of a resident in a town, was sent there to establish a school for heathen children. The resident who applied for the teacher paid him well. As, however, the boys and their parents were so set against Christianity that it was found impossible to introduce any religious teaching, the school was closed. But this failure had its advantages, for the Mission lost an unfit man. The Missionary writes that, after having been accustomed to the larger income, "the teacher would not come back to the Mission on his old salary. The Mission has lost two other agents. One resigned ostensibly on account of family affairs; really because he wanted more pay. Another was sent away after repeated misconduct. Two boys of the boarding-school have been sent out as teachers. Though very young, they promise to do well."

Many of the native agents are schoolmasters. A very full statement of the Society's educational work in Madras will, it is hoped, be published in the next number of the *Mission Field*. It will there

Education. be seen what is done, partly by help from the S.P.G., for the education of both sexes; we would therefore only give a few instances of the success of the schools for girls. Fuller accounts may be seen in the April and other numbers of the *Gospel Missionary*. Mrs. SCARBOROUGH, after mentioning the conversion of a heathen child in her school at Nazareth, and telling how it led to the conversion of her mother, writes: "I remark—and my opinion is corroborated by that of others—the wonderful difference that

Result of girls' schools. exists between the children of Christian parents who have been educated in our schools, and those of others, who, Christians though they be, have not had this advantage. This shows itself from early infancy and long before their education commences. The children are brighter-looking, more intelligent (to say nothing of cleanliness), and altogether different in appearance. In walking through a village I could distinguish the children of educated parents at a glance. Eight girls have been married during the year, and I am always much pleased in seeing the six girls who have within the last few years settled in Nazareth, so attentive at church and Holy Communion, and to hear from the catechist a good report of their daily lives."

While in some places the prejudices against educating girls are disappearing, in others they continue in full force, and apparently vary in character in different districts. Thus at Royacottah the Hindoos associate female education with the profession of dancing-girls. But experience teaches men at last, and now even unconverted Hindoos often gladly acknowledge the duty and advantage of educating women. For the sake of converts it is most important that women of their race should be brought up as Christians.

Why we should educate Hindoo girls. Otherwise many native Christian men must be compelled to choose between involuntary celibacy and a heathen marriage. The more, too, Indian children can be trained—as mothers can best train them—in the Christian religion, the more

hope there will, of course, be that the present uprooting of old beliefs and dying out of old superstitions will prepare the way of the Lord. It will, undoubtedly, empty the soul of its old beliefs. What will fill it in their stead? A vague reverence for CHRIST as for one of the world's great teachers, with an admiration for moral goodness and a trust in one unseen GOD? Such a creed has indeed many elements of truth and beauty. But how incomplete it is, how deficient in motive power, none but the Christian can know. For he knows the secret of his strength: and knowing it he longs for the day to come when the people of India will be won over to hold, with him, the true faith—the faith whose unseen grace brings to the soul light and life¹ and peace² and purity³—the faith whose outward form the Church of God has seen and learnt in Holy Scripture and has enshrined in the creeds of Christendom.

BAPTISM OF BRAHMANS IN TINNEVELLY.

THOUGH the Church numbers within her fold many thousand—probably more than seventy thousand—native Christians in Tinnevely, few of their number have hitherto been persons of rank or of high education. As it is obviously desirable that the Indian Church should be composed of natives of all classes, the addition of an influential convert will be hailed with thankfulness. His wife was baptized along with him, and it is hoped that, as their conversion was the result of intercourse with previous Brahman converts, so it may be the means of bringing others of that class to a knowledge of the truth. The account of their conversion has been communicated by the father of our Missionaries in Tinnevely, the Rev. R. CALDWELL, who writes:—

"On the 2d of January, the first Sunday in the year, I had the pleasure of baptizing Mr. D. Sitarama Pantulu, and Venkamma, his wife, in the Church Missionary Society's church, Palamcottah. A few particulars respecting these newly-baptized persons may be found interesting. Mr. Sitarama is a Brahman, of that division of the Brahman caste which assumes the title or caste name of Pant, or, in Telugu, Pantulu, a corruption of the Sanskrit Pandit, 'a learned man.' He was born at Cuddalore, in the Tamil country, but his family is of Telugu origin. He is about twenty-five years of age, is a person of good abilities and education, and has for some years past practised as a pleader in the Tinnevely courts, conducting his practice in English, which he speaks fluently, and regarded with respect by his superiors and the public, as a man of upright character and a rising man in his profession. His wife is a bright, amiable little person not more than fifteen years of age. Though so young, she has been many years

A native gentleman.

(1) "He that followeth me shall not walk in darkness, but shall have the light of life."—St. John viii. 12.

(2) "Peace in believing."—Rom. xv. 13.

(3) "Purifying their hearts by faith."—Acts xv. 9.

married, as they went through the forms of marriage (we should call it betrothal, but with them it is a legal marriage) many years ago, when they were quite infants, according to the custom which prevails amongst the higher classes of the Hindus.

Mr. Sitarama was educated at 'Patcheappah's School,' one of the most important educational institutions in Madras, a school founded and richly endowed by a Hindu, and conducted by a committee of Hindus; with a Christian, it is true, as head master, but on the plan adopted in the Government Schools and Colleges, of excluding all teaching of religion. This is not the

Regular
education.

only instance, however, in which the Gospel of CHRIST, though carefully excluded from the course of teaching in the schools, has reached and ultimately enlightened the minds of pupils. Another instance of this was apparent when Mr. Sitarama and his wife came to be baptized. Amongst those who then stood up with them, as their sponsors or witnesses, were Mr. A. P. Shrinivasa, judge of the Subordinate Court in Tinnevely and his wife, themselves also Brahman converts, and Mr. Shrinivasa, a former pupil in the same Patcheappah's School.

Mr. Sitarama had ceased to believe in Hinduism, and had learned practically to disregard the rules of caste, for the last six years; but if he had gone no further than this, he would not have advanced beyond the point which many educated Hindus have reached: many of them are quite free from superstition, and anxious, so far as they dare, to throw off the yoke of caste, but are not yet prepared to take the final step of becoming

Superstition
abandoned.

Christians—the only step which cannot be retracted, and which gives them perfect freedom. For some years past, mainly through Mr. Shrinivasa's influence, Mr. Sitarama has been drawn more and more towards Christianity, and indeed would have professed himself a Christian some time ago, had it not been that he shrank from the consequences that would be entailed thereby upon his young wife, in the event of her not becoming a Christian together with himself; viz., the life-long widowhood, hard treatment, and wretchedness to which she would be subjected by her heathen friends. As soon as he had succeeded in leavening his wife's mind with Christian ideas,—as soon as she came to the resolution that she would accompany her husband, whatever her friends and her caste might say, and take his God for her God,—the only difficulty he had felt was removed, and shortly after he wrote me a letter, opening his heart to me, and proposing to come to Edeyengoody, for some time, to be instructed and baptized there. I had some acquaintance with him before this, and had felt much drawn to him by his evident transparency of character and amiability. He informed me that his wish to place himself under my instruction, and be baptized by me, was mainly owing to a sermon I had preached some months previously at Courtallum, on Ps. lxxiii. 3, 'Thy loving kindness is better than life.' It was an English sermon, and he had heard of it from his friend Mr. Shrinivasa, who was present when it was preached. He got the

Conversion.

manuscript from me and copied it out himself, and the immediate contact with Christian truths and sentiments into which he was thus brought seems to have given a more decidedly Christian direction to his thoughts.

On his expressing to me his wish to come to Edeyengoody, I was ready of course to receive him and do all I could for him; but as he resided in Palamcotah, and as the Rev. E. Sargent, of the Church Missionary Society, was the clergyman of the place, it was arranged that he should be instructed, preparatory to baptism, by Mr. Sargent, and that then I should baptize him in Mr. Sargent's church. This accordingly was done. Mr. Sargent kindly and patiently instructed Mr. Sitarama himself, and employed a school-mistress to instruct his wife, and it was determined that the baptism should take place during the Christmas and New Year's holidays, when the courts were closed and business suspended for a time. It was left for me to settle, on my arrival, whether Mrs. Sitarama should be baptized at the same time as her husband, or whether her baptism should be deferred for some months till she should be better instructed. I did not feel any hesitation, after conversing with her, as to the course which I should recommend, for though I found her knowledge, as might be expected, much inferior to her husband's, I considered it in every way desirable that she should not be left behind, in a sort of half-way condition, no longer a heathen and not yet a Christian, but that both husband and wife should set out together on the same day on their pilgrimage to the City of God. A considerable number of persons, Europeans as well as natives, in addition to the ordinary congregation, assembled on the first Sunday in the year to witness the baptism. Adult baptisms are happily common in Tinnevely, but baptisms of Brahmans are far from being common, and this was the first instance in this part of India in which a Brahman and his wife had been baptized together. The baptism was performed at the afternoon service. The prayers were said by Mr. Sargent, in Tamil, and holy baptism was administered by me after the second Lesson. Mr. Sitarama answered the questions put to persons about to be baptized, as might have been expected, in a firm, earnest tone of voice. When I turned to his wife to hear her give her answer to the same questions, my experience taught me to expect rather a timid whisper than an audible answer; but, contrary to expectation, the clear tones of that young voice, promising to believe in CHRIST and to follow Him, were heard distinctly through the whole Church, so that many of the persons present assured me they were deeply moved. I must confess, for myself, that I felt such a thrill pass through my old heart that I had to put some force upon my feelings to enable me to go on with the service. Prayers and baptism being ended, I preached to the assembled congregation from that epitome of the Gospel, St. John iii. 16, 'God so loved the world. . . .'

Baptism.

I trust that this baptism will not prove barren of results, but will speedily be followed by the baptism of many other persons in the

same or a similar class in life, so that, though it is the glory of the Gospel that it is preached to the poor, it may not be the poor only, or people of the middle classes only, by whom it is embraced. I know that some persons of the Brahman class have been embittered against Christianity (I hope only for a time) by the spectacle of the public baptism of one of their number; but I know, also, that others of the same class have been exercised by serious thoughts as to whether it might not now be their duty to follow the example set them. May God enable them to be faithful to their convictions of truth and duty. It was hoped for some time that Mr. Sitarama's two younger brothers would have become Christians, together with himself. For the present, however, they have determined, being minors, to remain with their mother, who is a strong heathen. Though they will no longer be under their brother's protection, he has generously set aside fifty rupees a month for their education and maintenance. I noticed on the occasion of this baptism an interesting link between the past and the present. Mr. and Mrs. Shrinivasa, who acted as witnesses of the baptism, were baptized many years ago by the Rev. A. R. Symonds, our Society's secretary in Madras, and on this occasion his son, W. A. Symonds, Esq., was one of the witnesses of the baptism of Mr. and Mrs. Sitarama.

Mr. Sitarama retained his old name on being baptized; his wife changed her name from Venkamma, 'the Lady of Tripetty,' to the European name of Alice. The rule I recommend with regard to the names of persons baptized as adults is, that where the old name is neither very objectionable in itself nor ridiculous in its associations, it had better be retained. The old name, however, can rarely be retained in the case of people of the lower classes, most of whose names smack dreadfully of devil-worship. 'Sitarama' may be retained properly enough, Rama having been a very respectable hero, and Sita, his wife, being the best female character in all Hindu literature; but when a man called Sudaleiadumperumal, 'Mighty-dancer-in-the-burying-ground,' or a woman called Psychie, 'She-devil,' comes to us for baptism, what can we do but give them better names?

It has been the custom for Brahman converts at their baptism to take off and lay upon the font the sacred string which is worn after initiation as an external sign of Brahmanhood. It was impossible for Mr. Sitarama to do this, for his string had already been discarded. One evening before he had declared his intention of becoming a Christian, a conversation was going on between him and another Brahman, a judge in one of the minor district courts, an enlightened but undecided man, when he expressed himself somewhat strongly about the inconsistency of being one thing and appearing to be another. The person to whom the remarks were intended to apply retorted upon Sitarama: 'You need not be so wonderfully zealous against inconsistency; you profess that you do not believe in Hinduism, like the rest of us, and

The Brahman
string.

yet there you are, like the rest of us, sitting with your Brahman string on.' Sitarama, without saying another word, immediately took off his string and threw it away.

I may add with regard to Mrs. Sitarama, that though wholly uneducated till lately, like most Hindu women, no sooner did she resolve to become a Christian than she engaged a mistress to teach her to read Tamil, besides learning from her husband to read Telugu, which is her mother tongue, and, since her baptism, has commenced to go two hours each day to a lady to learn English."

EVANGELISTS WANTED IN BOMBAY.

THE number of the *Mission Field* published in February contained a letter from the Bishop of BOMBAY, in which a definite scheme was drawn out for the evangelization of a portion of the natives in his diocese. The Bishop now appeals for men. He wrote from Bombay on the 5th of July: "To heaven educated persons with Christian principles and intelligence on the one hand, and to raise up the poor and low-caste people who have not been so much aided by Government, and thus to show that Christians honour all men, and value man *quâ* man on the other, are, I believe, the two chief works to be done by the Christian Church at this time; and for one branch of this the highest intellectual gifts may find full and most worthy exercise. The influence of such a man as Dr. Wilson in the direction of the conversion of India is incalculably great, I should say as great as that of almost any number of less gifted men put together. I hope, therefore, that you will boldly put forth an appeal for men of the highest gifts, and that at least one gifted man may be found forthwith."

BUONA VISTA—CEYLON.

THE Native Female Orphan Asylum at Buona Vista was founded by the late Mrs. Gibson, wife of the Master Attendant of Galle, who built it, from funds she had herself collected, on land granted for the purpose by the Colonial Government. After her death in the year 1858, the Society for the Propagation of the Gospel purchased the house and estate where she had resided, and made Buona Vista the basis of one of its Missions by appointing a married clergyman and his wife as joint superintendents. The Orphanage is three miles distant from Galle. It stands on a hill which rises about 200 feet above the level of the sea, and, as one of the loveliest spots in the southern province of Ceylon, well deserves its Portuguese title of Buona Vista. It has views on one side, of Galle and its harbour and the ocean beyond, and on the other, of many miles of inland scenery bounded by the loftiest mountain ranges in the island. In this Orphanage thirty-two girls receive a Christian education, together with industrial training. Here is an

Native Female
Orphan Asylum.

REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, J. A. Colbeck, C. H. Chard, B. C. Choudhury, W. Drew, H. J. Harrison, F. Kruger, W. Luther, J. Reuther, H. H. Sandel and R. R. Winter, of the Diocese of Calcutta; J. Perham of Labuan; A. R. M. Wilshe of Capetown; G. N. Woodd of Sydney; J. W. Warr of Brisbane; W. Chalmers of Melbourne; J. C. P. Allnutt and J. B. Stair of Ballarat; H. H. Brown of Auckland; T. Flavell of Nelson; W. Anderson, R. Lonsdell, W. Jones and T. A. Young of Montreal; A. J. Balfour and F. J. B. Allnatt of Quebec; A. Dawson of Ontario; T. Neales, G. Schofield and H. S. Wainwright of Fredericton; J. C. Cochran and F. M. M. Young of Nova Scotia; W. Netten, H. M. Skinner and R. H. Taylor of Newfoundland, and T. Pritchard of Rupert's Island.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, Jan. 21, 1876, at 19 Delahay St., the Bishop of London in the Chair. There were also present the Bishops of Lichfield and Melbourne, Bishop Staley, Bishop Piers Claughton, Rev. Canon Gregory, P. Cazenove Esq., T. Turner Esq., Vice-Presidents; Revs. B. Belcher, A. Blomfield, and W. Cadman, T. Charrington, Esq., Revs. B. Compton, Dr. Currey, H. V. LeBas, W. D. MacLagan, E. J. Selwyn, W. Trotter Esq., Major-Gen. Tremenhare, C.B., Major-Gen. Turner, Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, —Barr, C. A. Berry, Sir A. Bittlestone, J. Boodle, Esq., Revs. J. A. Boodle, V. Borradaile, Arthur Brook, James Browell, J. W. Buckley, C. Bull, W. Calvert, W. R. Churton, Canon E. Clayton, Ven. Archdeacon Cooper, Rev. E. D. Cree, E. Capel Cure, T. Darling, H. J. De Salis, C. W. Edmonstone, J. J. Elkington, G. H. Fielding, Dr. Finch, E. J. A. Fitzroy, J. F. France, Esq., Sir John Gibbon, Bart., Rev. R. L. Giveen, C. D. Goldie, J. J. Hannah, Archdeacon Hessey, Rev. Dr. F. Hessey, E. Hoskyns, H. Houseman, G. B. Hughes, Esq., Rev. W. G. Humphry, Archdeacon H. H. Jones, Rev. E. H. MacLachlan, Col. Makins, M.P., Rev. J. H. Masters, H. Mather, James Moorhouse, Julian Moreton, W. Panckridge, John Parr, R. Phillips, Arthur Powell, Esq., J. Pulman, Esq., Rev. J. Scarth, H. W. Shackell, T. Skelton, J. R. Stock, H. Swabey, H. D. Thomas, F. G. Trevor, Esq., Rev. D. Trinder, C. H. Turner, Nugent Wade, R. B. Wade, Esq., H. Wagner, Esq., Rev. R. R. Watts, H. Wood, Esq., S. Wreford, Esq., Rev. C. Wyatt Smith, and C. H. E. Wyche.

1. Read Minutes of last Meeting.
2. The Secretary on behalf of the Standing Committee proposed for election at the Meeting in February, the following gentlemen as Members of the *Standing Committee*:—The Rev. W. Cadman, Major-Gen. Turner, Hon. Henry Walpole, Colonel Dalton, C.S.I., Colonel Makins, M.P., and Walter G. F. Phillimore, Esq. Also the Master of the Charterhouse, for the office of Vice-President.

3. The Secretary read the following letter from the Archbishop of Canterbury on the subject of the increase of the Episcopate in India:

"THE BISHOP OF MADRAS has expressed his wish that Drs. SARGEANT and CALDWELL should be consecrated as Bishops to act under him in the Diocese of Madras.

"The Principal Secretary of State for India has intimated to me the willingness of Her Majesty's Government to sanction the Consecration of such Bishops, and the BISHOP of CALCUTTA, Metropolitan of India, has signified his concurrence with the request of the BISHOP of MADRAS, in a letter dated November 25, 1875, which I received two days ago.

"I am therefore desirous of knowing whether an Income sufficient for the support of such Bishops is forthcoming, and I should be glad to hear from you what finan-

cial arrangements the Society for the Propagation of the Gospel is ready to make with the view of promoting this object. As soon as I am satisfied that sufficient salaries can be secured, I propose to make final application to Her Majesty the Queen requesting that a Royal Licence may be issued to me for the consecration of the two Missionaries named above. And in the event of Her Majesty complying with this request, it is my intention to issue a Commission to the BISHOP of CALCUTTA, empowering his Lordship, with the aid of two of his Suffragans, to proceed forthwith in the matter of the Consecration.

"I feel confident that your Society will rejoice with me at the prospect of speedily completing this addition to the efficiency of our Church in India, and will join in a hearty prayer to Almighty God that our Missionary efforts may be strengthened and extended by the attainment of an object which attached members of our Church have so long ardently desired."

The Standing Committee proposed to the Meeting the following Resolutions:—

- (1) "That the Society, with the view of maintaining the Rev. Dr. Caldwell in the position of chief Missionary at Edeyengoody continue to pay him his salary (£336 per annum) and allowance as heretofore, and that in addition to such income, a sum of £264 per annum (so as to raise his whole income to £600 per annum), be paid annually to him out of the Society's General Fund during his term of office as a Bishop in the Diocese of Madras."

The Rev. R. T. West moved the following Amendment:—

"That in consequence of the proposed elevation of Dr. Caldwell to the Episcopate his stipend be augmented to £600 per annum. Such increase to commence from the day of his Consecration."

On divisions the Amendment was lost, and the Resolution was carried *nemine contradicente*.

The second proposal of the Standing Committee was carried in the following terms:—

- (2) "That in case any well devised plan be promoted for the Endowment of an independent Missionary Bishopric in Tinnevely, the Society will gladly co-operate with other Societies in making such an Endowment."

On the third proposal of the Standing Committee being submitted to the Board it was resolved:—

- (3) "That the Society submit to the Archbishop and also to the Bishops in India, their earnest desire that steps be taken to secure the attainment of their object, viz., That the Bishop should be consecrated with a special view to the Episcopal Superintendence within certain territorial limits of the Missionary Clergy and Native Races."

4. Resolved that the sum of £10 be presented to Rev. J. E. Marks; that £93, the amount of various gifts appropriated to Burmah by the Donors, be expended on School Material for use in Burmah; and that £150 be voted for the purchase of a Chapel at Chefoo in North China.

5. Resolved to sanction the purchase of a property at Roorkee, called "the Park," to be used for the purposes of an Orphanage, and that the Seal be affixed to a Power of Attorney to the Calcutta Diocesan Secretary to negotiate the purchase.

6. The Seal of the Society was ordered to be affixed to two notices to the Tenants of a portion of the Society's Landed Estate.

7. Resolved that the Standing Committee be authorized to co-operate with the Additional Curates Society and other Church Societies, in memorializing the Prime Minister in favour of an increase of the Home Episcopate.

8. The Rev. —Bice was placed on the Society's list in Melanesia; Mr. S. J. C. Grime of S. Augustine's College was accepted for work in Burmah; Mr. Dunfield for Newfoundland; Mr. Hobbs was approved for Missionary work; Mr. A. Smith of Burford was accepted for Madagascar; and Rev. H. J. Foss, M.A., for Japan.

9. The Rev. S. Arnott moved, and it was resolved:—

"That, adverting to the small amounts contributed to the funds of the Society by several of the Colonial Dioceses, it be referred to the Committee to consider whether it should not be a condition affixed to all grants of money, that a Sermon be preached or a Public Meeting be held or an Offertory be given (in connection with each grant), in aid of the Society, or in aid of Missionary work; and further to consider in what way such condition should be put forward, and of what exceptions it may admit."

10. Mr. Pulman gave notice of his intention to move at the next Meeting:

(a) "That a correct copy of the Charter of Incorporation of the Society, of the Bye Laws and of the Standing Orders of the Society be annexed as an Appendix to the annual Report for the year 1876.

(b) "That the Resolution No. 5 on the Agenda paper of the Monthly Meeting in November last in relation to the leasing of the estate of the Society in Barbados be not acted upon, &c.

11. All the persons proposed in November were elected into the Corporation.

12. The following were proposed for election at the Meeting in March:—

The Rev. H. Harbord, Bayham Abbey, Kent; Rev. Craufurd Tait, Addington; Rev. A. Towsey, St. Mary's, Plaistow; Rev. E. Geldart, St. Andrew's, Plaistow; Rev. R. J. Shaw, Drumcar, Dunleer, Ireland; C. Threlfall, Esq., Wendover; Rev. E. G. Punchard, Wendover; Rev. Albert Smith, Wendover; Rev. E. Burbridge, Backwell, Bristol; Rev. Rowland Ellis, Mold; Rev. W. Bellairs, Nuneaton; Rev. H. B. Bowlby, St. Philip's, Birmingham; Rev. J. Murray, Rugby; Rev. Percival Hartley, Staveley, Yorks.; Rev. J. H. Townsend, Drumbanagher, Newry; H. Almack, Esq., Long Melford; Rev. Prof. C. Babington, Cockfield, Sudbury; Capt. E. R. Starkie Bence, Kentwell Hall, Long Melford; Rev. G. H. Pigg, Long Melford; Rev. Andrew Beck, Gorefield, Wisbeach; Rev. J. P. Birkett, Graveley, Hunts; Rev. A. C. H. Bolton, Shimplingthorne, Bury St. Edmunds; Rev. F. Carlyon, Leverington, Wisbeach; E. May Dewing, Esq., Bury St. Edmund's; E. Fisher, Esq., Long Melford; Rev. J. W. Green, March, Cambs; Rev. W. H. Guillemard, St. Mary the Less, Cambridge; Rev. J. T. Hassall, Wattisfield, Scole; Rev. Stewart Holland, St. John's, Bury St. Edmund's; Rev. F. W. Hudson, Gt. Wilbraham, Cambs; W. E. Image, Esq., Herringwell House, Mildenhall; R. E. Jones, Esq., Long Melford; Rev. E. H. Littlewood, Bury St. Edmund's; Rev. J. B. McClellan, Bottisham, Cambs; Rev. C. J. Martyn, Long Melford; Rev. B. S. T. Mills, Lawshall, Bury St. Edmund's; Rev. G. B. Morley, Coton, Cambridge; Rev. H. H. Page, Woolpit, Suffolk; Rev. T. P. Platten, Chellesworth, Bileston; Rev. J. D. Ridout, Bourn, Cambs; Rev. H. Robeson, Mildenhall; Rev. J. S. Sawbridge, The Metham, Harling; Rev. Reg. Smith, Newton, Sudbury; Rev. W. H. Smythe, Caxton; Hon. and Rev. C. F. O. Spencer, Sutton, Ely; Rev. C. Swann, Elm, Wisbeach; Rev. C. W. Underwood, Histon, Cambridge; Rev. Bryan Walker, Landbeach, Cambridge; Rev. F. A. Walker, Dry Drayton, Cambridge, and Rev. G. W. Berkeley, 47, Nelson Square, Blackfriars.

1876

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THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MARCH 1, 1876.

FROM DELAHAY STREET TO EDEYENGGOODY.

By the Rev. Dr. Caldwell.

ON the morning of 22nd Sept. 1875 I had the privilege of attending a valedictory service and Communion at the Society's House in Delahay Street, when there was a considerable gathering of the friends of the S.P.G.; and though the steamer (the *Poonah*) in which the Missionary party was to sail was not to leave Southampton till the following day, yet I had arranged to go to Southampton that evening, so that in so far as I was concerned the valedictory service in Delahay Street was the commencement of my journey and voyage.

I was about to return to my former sphere of labour—if not to the same department of work—and I was to be accompanied by five recruits for various portions of the Mission field. Two of these were young Missionaries, Mr. Isaacson and Mr. A. Margöschis, both from St. Augustine's College; the former appointed to Assam, the latter to Tinnevely. There were also three ladies going out under the auspices of the Ladies' Association: Miss Hoare and Miss Cattell for Japan, Miss Stanton for Burmah. The ladies for Japan were to go on board another steamer at Galle; Mr. Margöschis and I were to land at Madras; whilst Mr. Isaacson and Miss Stanton would have to continue their voyage in the *Poonah* to Calcutta, and thence proceed by local steamers to their several destinations.

Mrs. Caldwell accompanied me as far as Southampton; but though anxious to return with me to her life's sphere of labour, where she had done so much and had acquired so much influence, she was obliged to allow me to return alone, as the scheme for the establishment of a "Home for the Children of Missionaries" having been "knocked on the head," we find ourselves unable to make satisfactory arrangement for the care of our children.¹

Our voyage was exceedingly prosperous and pleasant from end to end, and we had all much reason to be thankful for the mercies and blessings with which we were surrounded. Doubt was expressed respecting the expediency of a Missionary party being sent out to India so early in the season. Leaving on the 23rd of September, it was expected that the heat in the Red Sea would be terrific, whilst there was also a probability of our having to encounter bad weather in the Bay of Bengal in the last week in October, when the monsoon generally sets in. All doubts and fears, however, were dissipated by the reality, and it seemed as if we had hit upon the very best opportunity for escaping every expected or possible danger.

It is seldom that it is allowable for one member of a travelling party to make any remarks—except in the confidence of private intercourse—about the rest; but as I was by far the oldest of the Missionary party in the *Poonah*, an old voyager, an old Missionary, and had found by frequent experience that a long voyage was one of the severest trials to which temper, prudence, and right principles could be exposed, I think I may venture to say, that the unbroken harmony that prevailed amongst the members of the Missionary party on this occasion from the first moment to the last, and the respect and esteem with which each learned to regard all the rest, were reasons for special thankfulness. There were despisers of Missions on board—as will generally be found to be the case in every large assemblage of English people—though they appeared to be only a very small fraction after all; but I feel sure that the low opinion of Missions and Missionaries they had been accustomed to entertain was not lowered still further by anything they saw in the Missionary party on this occasion.

I have been several times asked by people since I returned to India whether I thought infidelity prevailed so much amongst the

¹ There seems now a prospect of the Home for Children under the age of fifteen being ed.

educated classes in England as they were led to suppose it must do, looking at the number of sceptics that have come out to India of late years, especially in connection with the Government Educational Department. It appeared to me that my experience on board a large P. and O. steamer, taking out a crowd of English passengers to India, China, and Australia, enabled me to furnish an answer. Amongst the very large number of passengers on board, consisting almost entirely of the well-to-do classes—though probably a large number were destitute of serious religious convictions—there was only one person who was supposed to be an unbeliever. If this was to be regarded as anything like a fair specimen of the condition of things which prevails amongst the corresponding classes in England, it appeared to me to furnish a reassuring answer to an anxious question. It will naturally be asked, however, why it is that scepticism is supposed to prevail to so large an extent amongst the members of the Indian Educational Service? I think I can furnish an explanation. There is no career, no opening, in England in the great public schools, or even in respectable private schools, for teachers who have the reputation of being unbelievers. Clergymen are generally preferred as educators, and where clergymen cannot be obtained, or where for other reasons laymen are employed, English parents will be up in arms and remove their children at once, if those laymen are said to be professed atheists. What, then, are those young men to do who have acquired or improved at college special educational gifts and tastes, but who also have, unhappily, imbibed infidel opinions? India has a place to receive them. The Indian Government wants men who may be depended upon *not to teach Christianity* to their heathen and Mohammedan pupils, and these men are ready to their hand. Whatever they may teach, there is no fear of their teaching Christianity. They are accordingly "shot" into India; and one result of the operation is that the Educational Department comes to be regarded by Christian-minded men with suspicion. Another result is, that "Young India" is erroneously led to suppose that England has ceased, or is about to cease, to be a Christian nation.

On the way out to India at the various places at which we stopped—Gibraltar, Malta, Port Said, Suez, Aden—we had no opportunity of seeing any Missionary work; but on our arrival at Galle in Ceylon, which in a wide popular sense is reckoned a portion of India, I had an opportunity of seeing again, and my companions saw for the first

time, an interesting Native Girls' School, connected with the Missions of the S.P.G., carried on by Mr. Marks, a brother of the Burman Missionary, and Mrs. Marks. The school, together with the Mission bungalow, is situated on the top of one of the ranges of beautifully-wooded low hills which help to protect Galle harbour from the winds, and the situation commands some of the finest views, both towards the sea and towards the interior of the island, I have ever seen. Unfortunately the shortness of the time we had at our disposal allowed us only to hear the girls sing, and to see some of the beautiful lace they make.

In Madras I stayed for a week in the house of an old Tinnevely friend, Dr. Strachan, who has succeeded to the important duties of the Secretariat of the Madras Diocesan Committee, formerly discharged for more than a quarter of a century by my still older friend, now in England, Mr. Symonds. An older friend still, Dr. Bower, asked me to preach for him in Tamil the following Sunday morning, in the beautiful Tamil church at Vepery, when I took the opportunity of preaching to the people on a subject of which my mind has been full for some time, and about which I hope, if my life is spared, to preach again and again. I took for my text the words, "Let him that heareth say, Come," and urged upon the large body of Native Christians present the duty of endeavouring to bring in the heathen around, who still form the immense majority of the population in Madras, and who, though not particularly hostile to Christianity, are content to remain outside the Christian Church. It seems to me especially necessary that Missionaries should everywhere endeavour to impress this duty on the Native Christians; for the Native Church is too apt to fall into the error of accepting the existence and predominance of heathenism as something which is an outgrowth, somehow, of the nature of things, and which there is little or no use struggling against.

On my way down to Tinnevely from Madras I paid a visit to Tanjore, where another old Tinnevely friend, Mr. Kearns, long so well known in connection with the Tinnevely Mission, has been endeavouring for the last two years—and with considerable success—to revive the old decayed Tanjore Mission, by importing into it Tinnevely ideas of work and progress, and getting some Tinnevely natives to come and help him to carry out those ideas into practice. I wished also to see two new friends, new Missionaries, Mr. Kay and Mr. Blake, both of them fruits of last year's Day of Intercession,

who had arrived in Tanjore a few months previously, and were busily occupied in learning Tamil. I was glad to see both of them looking well, and was especially glad to find that they had both made very encouraging progress in the acquisition of the language.

From Tanjore to Madura, *via* Trichinopoly, the new railway was completed and opened to the public; but beyond that some difficulty was to be expected. Moderns, however, have hardly any idea of what is meant by "difficulties" in travelling. When I first entered Tinnevely, thirty-four years ago—four years after my arrival in India—the condition of the cross-country tracks, dignified by the name of roads, was so frightful that, in consequence of its being then the rainy season, even a bullock cart could not get along, and I was obliged the greater part of the way—the whole of the way through the black cotton soil—to walk on foot. On this occasion, though the railway was not open to the public south of Madura, yet I managed to get permission to accompany a girder train in a van for nearly fifty miles, and the rest of the way, for about fifty miles more, though in the midst of the rainy season again, I travelled with tolerable comfort in a "bullock transit," with relays of bullocks every five miles. In another month or so the line will be open the whole way to Palamcottah; and then Tinnevely will feel itself no longer a district which leads nowhere, but one which has been linked on to the civilization of the rest of the world.

Immediately on my arrival in Palamcottah, I took the opportunity of consulting with Dr. Sargent, of the C.M.S., my oldest Tinnevely friend, as to the arrangements that were to be made for the reception of the Prince of Wales by the Native Christians and clergy of Tinnevely; and in the course of the same day went out with him along the rail on a *trolley* for about eighteen miles to the station called Maniachi, that had been selected for the interview, to see what would be required for the beautification of the place, and the accommodation of the schools and people expected to assemble there.

Leaving Southampton on the 23rd of September, I hoped to reach Edeyengoody by the middle of November. My calculation came out wonderfully correct, for though I spent some time in Madras and on the way, yet I found myself on the morning of the 13th of November entering Edeyengoody. It was a great pleasure to me, and a cause of deep thankfulness to God to find myself approaching again a place where I had so long lived and laboured, and which had

always been the head-quarters of my work; and it was abundantly evident that the Native Christians of Edeyengoody and of the district generally shared in the pleasure. Whatever be the defects with which the Native Christians of this neighbourhood may be said to be chargeable, I cannot believe that they will be found to fall behind any people in the world in gratitude towards those who have been kind to them, and endeavoured to bring them forward and do them good. Their mode of showing their gratitude, however, was rather in accordance with their ideas than mine. The men and boys met me early in the morning at a village about two miles off, headed by a band of musical instruments from Palamcottah, and choirs of boys, with banners, singing Tamil lyrics—quite irrespectively of the tunes played by the instruments. I was then obliged to leave the bullock carriage in which I had travelled all night, and seat myself in a chair, which was carried shoulder high by the schoolmasters of the district. After we had passed through a Mohammedan village, about a mile and a half from Edeyengoody, the procession was joined by the women and girls; and as we approached our destination we found a set of triumphal arches had been erected, at each of which the procession stopped and gave three cheers. At night there was a great display of fireworks in an open place south of the village. The Indians dearly love a little show, and it might be surmised that most of the things I have mentioned were rather for the people's own delectation than for mine. This, however, of course they would not admit; but perhaps the best explanation was that which was given me by a native friend whom I accosted. I asked him why they thought it necessary to go to so much expense, especially in regard to the band from Palamcottah and the fireworks. "Surely," I said, "they did not think I required such things to convince me either of their gratitude or of their goodwill. "True," he said, "but then you must remember there are lots of heathens and Mohammedans all around, and this is the only sort of demonstration they would understand." To me the chief pleasure of the "demonstration" was the opportunity it gave me of seeing so many people again whom I knew so well, and noticing and returning their pleasant smiles of recognition and salaams.

On approaching Edeyengoody I was met by Mr. Wyatt, who had been in charge of my work in my absence, in addition to his own—an arrangement that had kept my mind free from anxiety, and had led to excellent results; and on reaching the bungalow I had the

great pleasure of being received by my daughter, Mrs. V. had been obliged to visit England with me for a year on account of her health, but had now been back again in Edeyengoody for a year, and had been the means of raising the Edeyengoody school establishment to the position of being one of the most important in India.

It had been arranged that immediately on my arrival at Edeyengoody there should be a special thanksgiving service in church. Accordingly as many as there was room for assembled in the large temporary church, and those for whom there was not room inside crowded about the porch and the windows. Though the voices of the natives of these parts are very unmusical, considerable progress had been made in singing since I left, so that the service was mostly choral, with special psalms and lessons and a special thanksgiving prayer. I was much struck with an English anthem sung by the natives on this occasion—perhaps the first English anthem ever sung in a Tamil church. It was the very appropriate one—"How beautiful upon the Mountains." I contented myself with giving the blessing at the close of the service, without an address, as I expected to have to address the people several times later in the day. I had special reasons for offering special thanks to God on this occasion, not only on account of the safe and prosperous voyage and journey I had been favoured with, but far more on account of the privilege vouchsafed to me of recommencing my work in India as a Missionary, thirty-eight years after my first arrival in the country. This is a privilege few Indian Missionaries have ever enjoyed. I trust I may venture to infer from it that God has still some work for me to do.

After breakfast the people assembled again in the temporary church in groups or companies, to present to me addresses of congratulation, after the custom of the country, or at least after the Tinnevely custom. Each group comes up in procession singing lyrics, with presents of fruit. A garland of flowers is placed by the leader of the group round the neck of the person to be honoured and a bouquet of flowers is placed in his hand. He is then sung at with lyrics as long as his patience lasts; and when this end has been reached, the address, to which all this was introductory, is read, and he makes his reply. The group then retires singing as it came, and is followed by another. Some of the addresses were extemporised, not read, and one was sung by the poet of the group with explanatory remarks interspersed! When the third group came

up, consisting of representatives of the congregations in the Radhapuram district, who had come from places on an average fifteen miles off, I became aware of the fact that those unfortunate people had been waiting already five days in the village. There had been a false rumour five days before that I had arrived, in consequence of which they had set out to see me, and were then afraid to return home, lest the moment they left I should make my appearance. The best address, as is natural, was that presented by the native clergy, catechists and schoolmasters. It had been composed and was read by Mr. Samuel, the principal native clergyman, and contained an elaborate review of the work of the past two years, and a comparison of the condition of each division of the district now, with the condition described in the farewell address read to me two years and four months ago, when I was returning to England for a time. The substance was that, though there had been disappointments and difficulties, there had been fair progress in each division in the main. Some of the principal heathens of the neighbourhood came also to see me during the day, and for several days afterwards. These I received in the veranda of my own bungalow, and on each of them I endeavoured to impress the duty of receiving and believing the Gospel they had heard. I was visited also by a large deputation of Christians from Moodaloor and Christianagram, the two other districts to the east of this under Mr. Wyatt's care.

A few days after my arrival I had an excellent opportunity of explaining to the people the nature and object of the special department of Missionary work on which, on returning to Tinnevely, I wished to enter. This was on St. Andrew's Day, the day appointed as a Day of Intercession for Missions, when the services in this place were well attended and entered into with much interest. At the morning Communion we had no fewer than 120 communicants, notwithstanding that the Holy Communion had been administered the previous Sunday also, Advent Sunday. In the middle of the day, when the appointed intercessory service was read, the church was filled from end to end, many of the people having come in from neighbouring villages. Towards the close of the service I gave the people an address, recommending to them three special objects of prayer, after explaining each of which I asked them to join me whilst I knelt down and asked God to grant that request. One was that God would send more labourers into His vineyard; the second was for a blessing on the special Mission I was about

to commence; the third was for the conversion of the unconverted then present.

The special Mission to which I referred is a systematic attempt I wish to make for the evangelisation of the people of the so-called higher castes in Tinnevely, very few of whom as yet have become Christians, or shown any inclination to do so. During my stay in England I hoped to meet or hear of some young University men, whether in orders as yet or not, willing to accompany me to Tinnevely and devote themselves to this important, but hitherto much neglected, department of work; but though in several instances I hoped I had succeeded, I was doomed in the end to be disappointed. It seemed, therefore, that nothing remained but that I should gird myself to undertake this enterprise myself. At my time of life (I am now sixty-one and a half), it could scarcely be expected that I should be able to live so much in tents and expose myself so much to the risks of night travelling and work in the open air at night, as this department of work—carried on on the plan I had thought of—seemed to require. I resolved, however, to do what I could; and there could be no doubt that I might be able at least to set such a Mission on foot, with the aid of cultured native helpers, provide for its being carried on in a right spirit, and supply it not only with guidance, but to a certain extent with motive power. It was always my wish also to make use of this Mission, not only as a Mission to the heathen, but as a Mission to the Native Christians as well, in the hope of deepening spiritual life in the various Missionary districts, and stimulating both clergy and laity to work more earnestly for souls and for God. For this and other reasons I wished to be set free from the ordinary work of a district, and permitted to move from place to place amongst the various districts connected with the S.P.G. Missions in Tinnevely, as openings presented themselves, or as Providence seemed to invite. Since I arrived in India the plan has been laid before the Bishop of the Diocese, and the Diocesan Committee, and has received their cordial approval; and I am happy to mention that before I left England the Christian Knowledge Society most kindly promised to meet the special expenses which I expected the carrying out of this plan would involve.

I hope shortly now to enter upon this new work, and I trust that the divine blessing asked for on the Day of Intercession will not be withheld. Is it too much to hope that the request then made for

more labourers, especially for Tinnevelly, will also be answered, and that, as last year, within a few months after the Day of Intercession two young Missionaries, both University men, were then on their way out to Tanjore, so this year also many months may not elapse before I have the pleasure of hearing that two young University men are on their way to Tinnevelly? When the Lord gives the word, great will be the company of the preachers. We see also that there are now no terrors in the way FROM DELAHAY STREET TO EDEYENGOODY.

R. CALDWELL.

EDEYENGOODY, December 4th, 1875.

THE PRINCE OF WALES IN TINNEVELLY.

THE idea of a public reception of the Prince of Wales by the native Christians of Tinnevelly originated with Sir Bartle Frere. The following notice of the reception, abridged from the account contributed to the *Guardian* by "a Correspondent" whom those who are familiar with what concerns the Church in Tinnevelly will recognize, shows with what special interest the Prince regarded this unique incident in his Indian tour:—

"The 10th of December 1875 will long be remembered with pleasure by the native Christians of Tinnevelly, on account of the opportunity then afforded them of paying their respects to the Prince of Wales. The interview took place at a small station called Maniachi, on the scarcely completed line of railway through Tinnevelly. It would not have been possible to select a drearier station in a barer, blacker, uglier neighbourhood, and it would have been almost equally difficult to select a station in the neighbourhood of which there were fewer native Christians. There was no house of any kind near the station; there was not a single native Christian in the only village, that of Maniachi itself, within half a mile; and the railway could not be made use of by any persons not in attendance on the Prince. The station, however, was on the whole the most suitable on the line for the purpose.

"Persons whose idea of Tinnevelly was formed by seeing Maniachi alone could hardly feel any attraction towards it. One portion of Tinnevelly is celebrated for its palmyra palms, but no palm tree of any kind grows near Maniachi. Another portion of the district—

especially the beautiful valley of the Tamraparni—is celebrated for its rice fields, but Maniachi boasts of no rice. Another portion, in the vicinity of the Ghauts, is celebrated for the grandeur of its scenery: at Maniachi nothing is visible but a dead flat. The district of country in which Maniachi is situated is more extensive, however, than any of the others—it extends nearly all the way to Madura—and is called from the name of the soil, almost universal and prevalent in it, "the black cotton soil country." This "black cotton soil" is a black, boggy clay. It is extremely unpromising to look at, but produces large crops of valuable cotton, which constitute the principal wealth of Tinnevelly. Had it not been for the produce of this black district, probably the Tinnevelly railway would not have been heard of for another generation.

Most of the roads in Tinnevelly, as in the interior of every district in India, are mere cross-country tracks, without a particle of metal or gravel, so that after rain, especially if they are in the black cotton soil country, they are impassable by carts. The great mass of the people who wished to be present would therefore have to travel on foot, and as many of them had to come distances of fifty or sixty miles, the circumstance that this gathering had to take place during the monsoon filled people's minds with anxiety. Fortunately the rain which had fallen almost every day for a fortnight ceased, and was succeeded by a strong, drying wind two days before the Prince's expected arrival—three days before he actually arrived—so that the roads became passable and the ground dry.

"When I saw the station the day before the Prince's arrival, I found the ground dry. A beautiful canopy had been erected on the dais, with a chair of state for the Prince. Near this the European Missionaries were to take their stand on the one side, the native clergy on the other, whilst further on the boys' schools were to be marshalled at one end of the platform, the girls' schools at the other, each under their respective banners. On the opposite side of the rails to that on which the Prince was to be received, a beautiful temporary arcade of forty-one arches had been erected to shield the spectators from the sun. This was covered with flags.

"On the morning of the 10th the sight that met the eyes at Maniachi was such as the oldest Missionary at Tinnevelly had never before seen, and had never expected to see. By eight or nine o'clock the native Christians had assembled in numbers far beyond the most sanguine expectations. Arrangements had been made for the

reception of 5,000; and, had it not been for the weather, the cholera, and the contradictory reports, it was supposed possible that that considerable number, or even 6,000, might manage to be present. But the only question now was whether the number actually assembled was not nearer 8,000, or, including the school children, 10,000. The people swarmed far beyond the arcade erected for them, whenever there was any chance of getting a glimpse of what was going to be done; whilst their bright white dresses, set off with red and other gay colours, and their animated looks and attitudes, added the interest of pictorial beauty to the Missionary interest of the scene. Providentially no rain fell, the appearances of rain passed away, and the only result of the threatening was that the sun was hidden at a time of the day when it might have shone fiercely, so that the Prince was exposed to no danger whilst standing and walking on the platform for nearly an hour, and the Europeans present were able to stand bare-headed without discomfort.

"Two hours before the Prince was expected to leave Tuticorin, it was suddenly telegraphed that he would be with us in less than an hour. There was hardly time left to post the various schools in their positions; but everything had been brought into fair order when the Prince's train came gliding into the station, to the intense astonishment of those natives, the majority of those present, who had never seen a train before. What added to their astonishment was the explosion of a set of fog signals which had been placed along the rails at the station, to serve as a Royal salute. During the entire interview the Prince made no use of the dais or chair of state, but stood on the railway platform on the same level with the rest of the company. [Much of the address read by Dr. Caldwell appeared at page 35 of the February number of the *Mission Field*.]

"As soon as the reading of the address was over and it had been inclosed in its silver tube and presented to the Prince, three native Christian laymen, representative men, stepped across the rails, and presented to the Prince a Tamil Bible and a Tamil Book of Common Prayer, in the name of the native Christian community of Tinnevely. The binding of the volumes and the ornamentation of the case were magnificent, and did credit to Madras art. The principal person of the three was Mutteiya Pillei, a Tamil pundit, who had assisted the delegates for the revision of the Tamil translations of the Bible and Prayer-book from the beginning to the end of their work as referee in difficult questions. He was accompanied by Mr.

Arumeinayagam, native head master of the Society for the Propagation of the Gospel training school at Sawyerpuram, the only Tinnevely graduate of the University of Madras at present in Tinnevely, out of the three or four who have graduated, and Mr. Gnappagasam, a Government clerk. The party was preceded by another Tamil pundit, Yesudasa Kavirayar, the author of the Tamil lyrics sung at the close of the interview, carrying a beautiful and appropriate banner, worked by Miss Gell, the Bishop's sister. The books having been presented and graciously accepted, his Royal Highness the Prince of Wales read his reply [see *Mission Field* January, page 11].

"It will interest some persons to know that this excellently pressed, thoughtful, statesmanlike reply was written by the Prince the train after he had left Tuticorin. The reply, in the Prince's hand, mostly in pencil, with his own corrections, was delivered, and being read, to Dr. Caldwell.

"Dr. Sargent then called upon the representatives of the various girls' boarding-schools to come forward with their presents of which the Prince was to be requested to present to the Prince of Wales. Two Edeyengoody girls came forward first, preceded by a girl carrying their school banner. One carried a box containing specimens of the beautiful Edeyengoody lace; the other presented a printed account of the history of the introduction of the making of lace into Tinnevely. The Prince was so good as to examine the lace, and took care that it was folded properly again and put it into the box. Then followed similar deputations of girls from other schools. The account of the Edeyengoody lace presented to the Prince was:—

"The accompanying specimens of lace have been made at the school at Edeyengoody, Tinnevely, established more than thirty years ago by the Rev. Dr. Caldwell, S.P.G., and Mrs. Caldwell, and now under the care of Mrs. Wyatt, Dr. Caldwell's daughter. The making of lace was introduced into Tinnevely by Mrs. Caldwell, in the belief that it was a branch of industry peculiarly suited to native women, and in which they were likely to excel. It is a remarkable circumstance, though not generally known, that all the beautiful needlework done in India is done by men, except only in so far as Missionary ladies have taught native women to do work of this kind. The lace made at Edeyengoody is what is called real lace, made on pillows with European lace thread, and has everywhere been much admired, especially for its remarkable fineness. It is believed that it is finer than any lace made in Europe. Specimens of it have been sent to all the great exhibitions, have been held, and have received an honourable mention from the London Exhibition, and a prize medal from the Paris Exhibition, by

a prize medal from the Exhibition at Madras. It was honourably mentioned also at the Vienna Exhibition, and specimens of it may be seen at the Indian Museum, South Kensington. Several hundred native Christian women in Edeyengoody and the neighbourhood have learned to make this lace, and the supply has never been able to keep pace with the demand. It is humbly requested that His Royal Highness will graciously accept the specimens of lace herewith brought and be pleased to present them to Her Royal Highness the Princess of Wales, with the humble and dutiful respects and salaams of the native Christian women of Edeyengoody.

"The Prince then left his suite and walked along the line of the girls of the various schools, accompanied by Dr. Sargent. 'On the other side,' Dr. Sargent said, pointing to the assemblage of people under the arcade, 'you will see a specimen of the results of the work of the Missionaries in the native villages. Here you see the results of the work voluntarily and gladly undertaken by the Missionaries' wives and daughters. When the Missionaries found in the villages any promising native girls they brought them home with them to their stations, and their wives and daughters took those girls under their care, and not only under their care, but into their hearts; and whilst they taught them the Bible as the basis of all good teaching, they taught them also more useful knowledge of every kind, and more useful and ornamental work than the highest ladies in the land ever knew before.' What was said was confirmed by the bright and intelligent, yet modest, looks of the girls.

"A set of infant trees had been provided, suitable to be planted in the gardens connected with the various girls' boarding-schools. There were ten of these plants, each in the lightest and handiest of all possible flower-pots, the hollow joint of a bamboo, the outside of which was decorated. A girl from each school now came up to the Prince, and the Prince was so good as to place the plant in her hands. It will be a great pleasure to the girls to carry home with them a plant the Prince himself gave them, and take care of it, and show it as the Prince's tree.

"A Tamil lyric [for which we have not space unfortunately here], was then sung, and was followed by the National Anthem in English. The Prince now prepared to take his leave, and shook hands heartily with Dr. Sargent and Dr. Caldwell, when three sets of ringing cheers were given for the Queen, the Prince himself, and the Princess of Wales, each of which was graciously acknowledged. The Prince looked remarkably well, and won all hearts by his pleasant, benignant smile. It was evident from his remarks and his demeanour

throughout that he took a personal interest in what he saw, and was gratified by the opportunity afforded him of seeing to so much advantage a specimen of what English Missionaries have been doing in India.

"It may be regarded as a collateral advantage of the interview that it furnished the Prince with the only opportunity he is likely have of seeing something of the real staple of the population in India. Elsewhere the picture has been wholly filled—or at least the entire foreground has been filled—with kings, nobles, and chiefs, with a sprinkling of millionaire bankers and merchants. At Maniachi the people he saw were representatives of the people, properly so called. They belonged to the masses, the producers of the country's wealth, on whose earnings the rajahs live. The great majority of them are ryots, or small tenant-right farmers, or small traders, and their autocracy consists in a few men of letters and subordinate Government officials. Nor do they cease to be appropriate representatives of the mass of the native inhabitants of the district in consequence of their having become Christians, for they universally continue to wear the ancient dress and live their ancient lives, with the addition only of a few of those new comforts which Christianity has taught them to appreciate. Amongst the entire mass of native Christians present at Maniachi, not one person, whether of the clergy or the laity, wearing anything resembling an European dress on, could be detected."

JAPAN MISSION.

MUCH encouragement is given to the prayers and toil of Missionaries in Japan, and of those in England who operate with them. Two clergy have recently volunteered for work, and will, it is hoped, go out in a few months, to meet, trust, with the success which rewards the labourers now in Japan. The *Mission Field* for last December reported the progress of Christianity in Tokyo, where the Rev. W. B. Wright had opened a school, attended by about forty young men whose ages varied from seventeen to thirty, and fourteen of whom were boarders. He goes when possible on Missionary tours, and works on the Bible Translation Committee; but he looks upon his school as his chief agency for winning men to CHRIST. He presented five converts to Bishop Williams for confirmation in last September. The Rev. J. A. Sh

not much, timber, and most excellent pasture and soil, and, I believe, tolerably accessible for a wagon. It lies very high, and is very cold, but to us that is rather a recommendation. We sent a message to say we were satisfied, but would fix the actual site on our next visit.

Umditshwa had pressed us to say when we should come to live there—in the winter, or planting time, or at the new year; we named the planting time, *i.e.* about August. I have forgotten to say that at present this valley is quite uninhabited; the people are afraid of the Tambookies, but as soon as we go there they will come; wherever we went they would come, as we should be their ‘*strength*!’ Our guides, who accompanied us to show us the valley, said on parting, ‘Come soon.’

That night we slept out by a river, a tributary of the Tsitsa, and reached home late on the following day, by a much shorter road, although it was a long and fatiguing day’s ride.

We were all thoroughly satisfied with the expedition, but most of all with our future chief. When I think of his troubles, and the noble way in which he has borne up against them, I cannot but hope that we may be the means of giving him some higher source of consolation than he can have as a heathen, in spite of the difficulties which are known to attend the conversion of a Kafir chief.

On our next visit we hope to go up with the wagon, and put up some huts as a commencement of the mission. We are getting on gradually with the language. Last Sunday, as we were accidentally without our usual interpreter, I ventured to write a short sermon, and read it, and another in the evening, adding the second time a short piece which I had prepared without any MS.”

EDEYENGOODY MISSION, TINNEVELLY.

THE following extracts from the report of the Edeyengoody Mission, Tinnevelly, under the Rev. Dr. Caldwell, will be found to be of unusual interest:—

“I am thankful to be able to report much more cheerfully than might have been expected respecting the progress of the work of

the Mission in this district during the year 1864. The year was marked by trials of various kinds—trials from failure of health, and trials from ‘false brethren,’ on account of the latter of which the year will long be remembered in this neighbourhood; but, on looking back upon it from the beginning of a new year and making a comparison of losses and gains, it appears to me to be certain that the trials were more than counterbalanced by blessings, and that God has ‘crowned the year with His goodness.’

About the beginning of last hot season my health began to give way. I became unable to preach, write, or study, without a feeling of distress in my head, and even conversation became a burden and a weariness to me. This was accompanied by great prostration of strength, and I was obliged in consequence to lay aside all work of every kind, and eventually to leave home and seek the restoration of my health at hill-stations. Six months passed away without any decided improvement, and I feared I should never be permitted to enter again on active work. I am thankful to say that about the close of the hot season, after I had set out on my return home with many misgivings as to what was before me, my health in a great measure returned, and though I have not yet ventured to recommence any of the special Indian studies in which I was engaged when my illness began, I am now able to discharge most of the ordinary duties of a Missionary as formerly, and trust that with care I may be enabled to hold on for some years more. It is now twenty-seven years since I entered upon the office and work of a Missionary in India, and, knowing by the experience of so many years how important and useful the work is in itself, and what a well-spring of sacred emotions is opened in the heart by the performance of the duties of the office in anything like a right spirit, I feel that if I am permitted to complete the three years that are required to make up the even thirty, I shall be privileged far beyond the majority of my fellow-labourers in this land. It might naturally have been expected that the district would have suffered in some degree from my incapacity for labour and absence from home for so long a period of time, but I am happy to say that no such result has taken place. If some of the schools, especially the day-schools in the village of Edeyengoody

itself, fell off in discipline for a time, the falling off was not owing to my absence, but arose from causes which will be mentioned afterwards. Mr. Samuel, the native Missionary, supplied my place during my illness and absence with exemplary zeal, and the various native catechists and schoolmasters endeavoured to prove by their diligence and fidelity that they were not merely 'eye-servants' or 'men-pleasers.' The majority, both of the teachers and the taught, showed a gratifying earnestness to avoid adding to my anxieties in any way; and it will appear from the statistical particulars which I shall have to mention, that my presence in person was not so necessary to the prosperity of the district as I fancied it to be.

Another trial which I was called upon to bear during the year was of a kind which had no example in the past history of the Mission, though in this instance the faith and patience of the native agents in mission employ and of the members of the various congregations connected with the Mission were more severely tried than my own. In order to understand aright the bearings of this case it will be necessary to enter somewhat minutely into details.

Towards the close of 1863, as mentioned in my report for that year, a struggle for the re-introduction of caste restrictions with respect to the use of wells took place in the village of Edeyengoody; the only village in the district which is the property of the Mission—and the only village in the district which is difficult to manage. On that occasion I discovered that the native Inspector of Schools, a man named Pakyanathen, an inhabitant of the village himself, and one who was related to the principal people in the place, at the very time that he was pretending to support my views respecting caste, was at the bottom of the opposition movement. I remarked in my report that 'of course this man remained Inspector of Schools no longer.' After a time the opposition came to an end, all who were concerned in it begged pardon for the part they had taken, and good feeling was apparently restored. Though I forgave Pakyanathen, as I forgave the rest, in so far as the discipline of the congregation and the rules of the village were concerned, I did not think it desirable that he should be restored to his situation in the Mission. For several years his name had been mixed up with every dispute that

had taken place in the village; though a clever, energetic inspector, capable of doing good service in his line, he had often been accused of duplicity, and he had always been suspected of complicity in a robbery to a considerable amount which had been committed in the village some six or seven years before. That robbery had been attributed, with every appearance of probability, to a brother-in-law of his, and he himself had been suspected of being an accessory to it after, if not before, the fact; but whilst he had admitted to me that he suspected his brother-in-law, he had always asserted his own innocence, and as no reliable evidence had ever been forthcoming, I had not considered it my duty to deprive him of his employment on account of this suspicion. Now, however, that he had been detected in double dealing, and had been proved to be secretly but really the ringleader of a party of which his brother-in-law and other turbulent characters were the ostensible heads, I came to the conclusion that the accusations under which he had long lain were probably true, and therefore resolved that, though the rest of the party were treated as if nothing had occurred, Pakyanathen should no longer hold any office in the Mission.

Finding himself thus left in the lurch, and a marked man when all the rest were forgiven, he immediately threw off the mask which he had long worn, and commenced a course of open opposition to my authority, determined apparently to make me repent my folly in dismissing so important a personage, but in reality making me only repent my misplaced kindness in retaining him so long. What made his conduct worse was that he had been educated and brought up by me from his childhood at the expense of the Mission, and that it was wholly to me that it was owing that he and his relations had become the principal people in the village. To strengthen himself in his opposition he proceeded to set up a little party of his own, consisting of some of his nearest relations, his brother, brother-in-law, and sister, persons who had long behaved unsatisfactorily, and whose conduct he had previously professed to deplore, and ere long he was joined by a dismissed catechist and a person who had been expelled from the village some years before, as well as by two heathens living in the neighbourhood. It was with much regret that I saw him

joined also by the village Moonsiff (a petty honorary magistrate), a man of respectable position but unstable mind, whose character had been altered for the worse by the sudden death of his eldest son and daughter in one day, and whose accession to the ranks of the disaffected party gave it an appearance of strength which it would not otherwise have possessed. The party thus formed appeared for a time to have no definite object in view, except that of giving me as much trouble, and the native agents still in connexion with the Mission as much annoyance, as possible; and though they were far from being numerous (for omitting the two heathens, the party consisted of only six men and one woman), yet as they were all people of substance and social influence, several of them formidable-looking, audacious fellows, and all of them thoroughly unprincipled, and as I was ill at the time, and able to do nothing myself to keep them in check, they managed to have it supposed that the government of the village had passed into their hands. The better class of the people were awed; the worst sort, especially some of the young men, thought that an excellent opportunity had now arrived for doing as they liked; and the schools of the village, which, amongst a community in which education is little valued, depend almost for their very existence on the personal influence of the Missionary, fell off considerably both in attendance and efficiency.

After delaying for some time in hopes of seeing the offenders coming to a better mind, I resolved on temporarily excluding from church privileges Pakyanathen's brother-in-law and his wife, whose conduct was more openly objectionable than that of the rest. This took place immediately before I left home on account of illness, and two months afterwards, during my absence, I authorized Mr. Samuel to exclude Pakyanathen himself and two more of the party. On this occasion Pakyanathen pretended to submit to authority and was forgiven, and a few days afterwards he signalized his forgiveness and reconciliation by marrying his deceased wife's sister, in defiance of the recent law on the subject, and with rites of his own invention! This clearly proved that no terms could now be kept with the party, and accordingly I commenced to take measures for the ejection from the mission village of those on whose houses I had a claim, as per-

sons who would neither submit to rules themselves nor allow others to submit.

It was not my intention to carry this purpose into effect till my return home, and the parties affected by it gave themselves little concern about it for a time, having persuaded themselves that I was too ill ever to return at all. At length, about the beginning of September, it became known for certain that I had made up my mind to return speedily, whether my health were restored or not, and now for the first time the disaffected party appear to have formed a definite plan of action. They resolved to leave the village voluntarily before they were compelled to leave it, but also to destroy and disfigure it as far as possible before they left it. The village had been wholly laid out and built by myself; it had been supposed by some people to be one of the prettiest mission villages in Tinnevely; I was suspected, not perhaps without reason, of being somewhat proud of the appearance of the place; and the conclusion that was arrived at was, that therefore the most effectual, and at the same time most appropriate way of annoying me was that of burning down the village. Another thing which inclined them to adopt this course in particular was, that a few months before all the school-rooms in Suvishapuram, a Church Missionary station only five miles off, had been burnt down, as was supposed, by a dismissed schoolmaster, who had managed to elude conviction and to escape with impunity.

Accordingly on the 5th September, at midnight, an incendiary fire was raised in the village of Edeyengoody, and six of the best houses in the village, forming one side of the best street, were burnt down, including the house of Mr. Samuel, the native minister, against whom the conspirators seem to have had a special ill-will. On this occasion the supposed incendiary, Pakyanathen's younger brother, was seen, but not laid hold of, so as to set the question of identity at rest to the satisfaction of the court; and as all the people in the village connected with the Mission, including Mr. Samuel himself, were impressed from the outset with the belief that it would be impossible for them to get redress, the case was not so vigorously followed up as it might have been, and the accused person escaped conviction.

I returned home at the same time as the released prisoner and his friends, and was sorry to see the village so much disfigured by the fire, but still more sorry to perceive the impression that had been produced amongst the people generally by this second failure of justice in the same neighbourhood. The good were everywhere discouraged, the criminally disposed classes emboldened. I felt persuaded for my own part, that 'the triumphing of the wicked would be but for a moment,' and that the result would be for the best in the end, though in what manner it would turn out to be for the best I could not then foresee; but natives are easily terrified and soon give up all for lost, and many even of the better sort required to have their faith in God's government of the world strengthened. Again and again I read to them the 37th Psalm, many portions of which seemed to them particularly reassuring—'Rest in the Lord and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth.' "

(To be continued.)

THE MISSION AT DELHI.

(Concluded from page 107.)

IV. FEMALE EDUCATION.—1. *Kali Masjid Girls' School*.—During the greater part of the year the attendance at this school was nominally thirty-seven. The system on which it had been carried on was a very wretched one, and the master was both incompetent and untrustworthy. It was therefore resolved in November to dismiss him and remove the school nearer the mission premises. Only eleven girls came from the old school, but others are collecting in the new neighbourhood. It is now more regularly superintended, and is a practising school for the Normal pupils, so we trust that more advance may be made in the coming year, for hitherto we have been rather ashamed to own it as a Mission school, nor has it done justice to those who collected the fund by which it is chiefly supported.

2. *Female Normal School*.—This, at its commencement, was opened only for Hindu women, but about March a separate school

was opened for Mussulmans under a most respectable Moulvi. Among the pupils are several begums of the old royal family of Delhi, most of whom are in miserably reduced circumstances. The attendance at this is now greater than at the Hindu school, as a pundit and the pupils who came to him had to be dismissed for want of proper superintendence. Two Hindus have been sent out as teachers in a Government school in Delhi, but as they are of necessity very backward they still attend the Normal school classes. One Mussulman had made great progress, and was about to receive employment, when she was taken ill and died. Others also, after much labour had been spent on them, have left before gaining a certificate; the rest have made some advance, considering that ten months ago most of them knew next to nothing. It is very uphill work, as it is difficult to get respectable women to come, and still more difficult to persuade them how little they know, and to continue their reading until they are really fit for teaching others; but we trust that steady perseverance may work some improvement. Above all, more European superintendence is absolutely necessary, for without this no progress can be made in this kind of work.

Very great difficulty is found in raising the necessary funds for the support of this school. Rs. 75 per mensem are received from Government, and a small sum from the Egerton Fund, but the Society can give us no help; we should therefore be most heartily obliged to friends in India or England, who would send us assistance for this special object.

3. *Classes in Zenanas*.—The families of four Bengali Baboos residing in Delhi have been regularly visited, and since July a Bengali Christian teacher from Calcutta has been employed, whose salary is supplied partly by friends at home and partly by fees from the Baboos themselves. We only wish that some of their Hindustani brethren were as anxious for the improvement of the ladies of their households. Some, indeed, have expressed a desire for instruction, and have been visited as regularly as possible, but owing to the want of workers very little could be done. A lady who resided in Delhi most kindly gave some hours a week to superintending part of our work, but she has since left, and for help in this and in all branches of female education we are most anxiously looking out for two ladies

—the very last line. I am not sorry now for having been turned back; that is my monthly treat, thanks to you and other kind ones.

January 12th.—Started after an early breakfast for Ondine, accompanied by Heber, Daniel, and Umakehleza. About one-third of the way I went on horseback, Longcast returning with the horse. I should gladly have ridden all the way, but 'Lilly' is now my only horse, and she is not strong enough to carry me far. Besides, if she were, the chances are that I should have lost her, the neighbourhood of Ondine being a very unhealthy one for horses. When the horse left me I felt as if I should never reach Ondine. I had to go down a steep descent for about a mile, and up again for about a quarter of that distance on the other side. My knees shook under me, but by resting three or four times I got over it. As we neared the bottom of the valley the air was hot, as if proceeding from an oven, and it was exceeding refreshing to plunge into a deep pool we found there. About a quarter of a mile from the stream was a kraal (Umbulali's), which we only reached in time to shelter ourselves from a terrific thunder-storm, which caused us to remain there for the night. I was not sorry, as I felt anything but fit for travel.

January 13th.—The people of this kraal were very kind to me, giving me milk, roasted maize, and porridge made of pumpkin and meal. On leaving, the lady of the kraal said very gracefully, 'This is your kraal; whenever you have occasion to go along this road, be sure never to sleep anywhere else.' I thanked her, but did not say that during the night we had been nearly devoured by rats. In fact they did eat some of the skin off the soles of Umakehleza's feet (too thick, however, to be much loss to him), and a hole through my coat. Civilized society is very sweet; but I am sure that if I had at this moment the most tempting opportunity of making a change, I should stick to my dark friends.

January 14th.—I have had a long and interesting interview with Cetywayo to-day. He went into the present state of his country with me thoroughly. I inquired whether any promise, direct or indirect, had been given by him or his father of the district in question, as a great deal would depend upon that. He replied that no promise whatever had been given. When Umtonga was

returned, the Boers asked for land, and he gave them a small district in the extreme N.W. of the country, the waters of which flow into the territory of Utrecht. Subsequently they tried to get more by tempting him with a fine herd of cattle (which I saw), but he sent them back, and his father at the same time refused, saying, 'Am I a bird? Can I fly? Can I live at the top of a tree?' &c."

R. R.

EDEYENGOODY MISSION, TINNEVELLY.

(Concluded from page 150.)

"I ENDEAVOURED at the same time, after my return home, to collect evidence respecting the conspiracy to burn down the village; for the released prisoner had been tried for the actual commission of the offence alone, and no steps had been taken to convict his associates of the conspiracy out of which the offence arose. My endeavours proved in a great degree fruitless; even the rewards that were offered by the police were of no avail; and up to the present time no member of the conspiracy has given any information about the movements of the rest. In the meantime a struggle for the mastery was evidently going on in the village and neighbourhood. Almost all the heathens in the neighbourhood, who were anxious to prevent the spread of Christianity, openly encouraged the conspirators: two of them indeed had joined the conspiracy themselves; and though the native Christians in the out villages were without exception loyal, it remained to be seen whether the village in which I resided, the principal village in the district, was to remain sound and a suitable place for working the rest of the district from, or whether I was to be obliged virtually to abandon it on account of the successful wickedness of a knot of conspirators and the timidity of the rest of the people. An incident now occurred which appeared at first to strengthen my worst fears, but which was destined to turn the scale in our favour. A complaint had been made to the native Sub-Magistrate of Rathapuram with respect to an illegal assembly in which the conspirators had been detected, and he came to Edeyengoody, together with his whole establishment, to inquire into the

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complaint. The conspirators had been summoned by him some days before, during which time they had accompanied him from place to place wherever he had gone, and on his arrival in the village they also made their appearance. The investigation commenced, and whilst it was going forward, whilst the whole of the conspirators, eight in number, six Christians and two heathens, were in the Sub-Magistrate's presence, and begging that they might be allowed to remain in his cutcherry all night, on the 9th November, about eight o'clock in the evening, before the people of the village had retired to rest, and whilst there was a tolerably clear moonlight, an alarm of fire was heard in the village, and before it could be extinguished, two of the best houses that remained, one belonging to the headman of the village and the other to the widow of a native clergyman, and both directly opposite to the houses that had been destroyed before, were burnt to the ground. It was evident that this second fire was in accordance with the same plan for disfiguring the village as the first; and there was also apparent in it the same mixture of hostility to the Mission and to myself, and private feeling against particular individuals, the headman, whose house was burnt, having given offence to the conspirators by remaining faithful to the Mission. It was also evident that the time when the houses were to be set on fire had been cleverly chosen beforehand, not with a view to secrecy, but with a view to effect. I was in the village myself at the time, so that it would be evident that my presence was no protection to the people connected with the Mission. It was moonlight and the people were all awake, so that it would be evident that no amount of watchfulness on their part would secure the safety of their houses. The Sub-Magistrate, with his office establishment, was in the village at the time, and a witness to the fire, so that it would be equally evident that the authorities were powerless. Every one of the conspirators had managed to be in the Sub-Magistrate's presence at the time the fire broke out, so that they would have the Sub-Magistrate himself as a witness in their defence, instead of as a prosecutor. All this was expected to produce an impression in the minds of the people, and the impression it was intended to produce was evidently this, that Pakyanathien and his associates had become

the real rulers of the neighbourhood, and that henceforth no one could dare to dispute their wish.

It would appear also indeed that Pakyanathien must have calculated upon the friendliness, or at least upon the quietness of the Sub-Magistrate; and if the talk of the country were to be believed, it would be natural enough for him to do so, for he was supposed to have been the go-between employed in bribing the Sub-Magistrate and others in an affair concerning the *looting* of a stranded vessel which had occurred some months before, and it was universally believed that, on account of the services he had then rendered, and the dangerous secret of which he was in possession, the Sub-Magistrate would not dare voluntarily to take any active steps against him. Probably the Sub-Magistrate was not aware of what was going to take place that night, but looking at the calm indifference he displayed during the fire, and at his not taking a single step in the matter for three days afterwards, till the European Assistant Superintendent of Police arrived in the village, the impression left upon my mind was that he was not sorry, either as an official or as a Mahomedan, that the enemies of the Mission had had a triumph, and that an European Missionary had been made to feel uncomfortable. In a letter written two days after the fire by Pakyanathien, which fell into the hands of the European authorities who were investigating the case, he stated that the Sub-Magistrate assured him that he would not receive any accusations against himself and his associates; and as this was a confidential letter written for the purpose of inducing the person written to to use his influence with the European authorities, it appears to me to afford conclusive evidence respecting the good understanding subsisting between the Sub-Magistrate and the conspirators.

Five days after the fire it began to be noticed that a servant boy of Pakyanathien's was missing: he was sought for and apprehended in a village a few miles distant, and to the surprise of every one it turned out that he was the very person by whose hand the houses had been set on fire. Fortunately for the ends of justice, the conspirators had abandoned on this occasion a little of their former caution. The fire at Saviseshpuram appeared to have been com-

mitted by the person who formed the plot, and who kept his own secret. The first fire at Edeyengoody appeared to have been perpetrated by a member of the conspiracy, and the secret was not allowed to get beyond the ranks of the conspirators themselves. On this occasion, however, they had ventured to employ a servant to do their work for them, it being part of their plan that they should all be in the cutcherry at the time the alarm of fire was raised; and though this servant, a great hulking, stupid boy, seemed to have intended to be faithful enough to his master, he had not sense enough to know how to keep his secret when caught. When his master asked him before the committing Magistrate, why he said that it was at his bidding that he had set the houses on fire, he answered naively, 'I did so because you bid me, and if you were to bid me again I would do the same again.' The servant boy being admitted as Queen's evidence, the case was committed to the Court by the Joint-Magistrate after a long and patient investigation. The criminals were defended in Court by the only European pleader practising in Tinnevelly, and the case for the prosecution was ably conducted by Lieutenant Porteous, the Superintendent of Police. The advocate for the defence had no defence to offer, and was obliged to lower himself so far as to argue, without evidence and against evidence, that the case against the prisoners was a conspiracy, got up for the purpose of bringing them into trouble, and that I was at the bottom of this conspiracy myself! Four of the accused persons, including the two heathens, were acquitted for want of sufficiently direct evidence; but the remaining four, Pakyanathen, the late Inspector of Schools, his brother, the supposed perpetrator of the former fire, the village Moonsiff, and another man were convicted; and each of them was sentenced to eight years' imprisonment with hard labour.

The punishment inflicted was considerably greater than I expected, but if I regret its severity it is chiefly on the village Moonsiff's account, as he is now an elderly man and in weakly health, and is also the only one of the party who is said to be sorry for what he did. Justice having now been vindicated, against half of the party at least, including the prime author of all the mischief, the sup-

position generally entertained that the authorities were unable to repress crime is at an end; quietness and confidence have been restored; and the criminally disposed classes in this neighbourhood have been taught a lesson which will suffice them, it is believed, for a considerable time to come.

On looking back upon the course of events it seems now a fortunate circumstance, though at the time it seemed an unfortunate one, that the supposed perpetrator of the first fire escaped unpunished. If Pakyanathen's brother had been convicted on that occasion, the real criminal, Pakyanathen himself, together with every other member of the conspiracy, would have escaped; but the impunity with which the first and more cautiously planned offence was committed, whilst on the one hand it led to the commission of a second offence, on the other it led also to the abandonment of caution, and the result was that both offences were visited with punishment at once.

One reason why I felt particularly grieved and disappointed at these occurrences, and at the necessity which I found imposed upon me of prosecuting the offenders, was, that I was thereby compelled to abandon—though for a time only, I trust—the peaceful policy on which I had long been endeavouring to act towards all classes of persons in the district. For seventeen years I had not prosecuted any person, Christian or heathen, for any offence whatever, or allowed any person, Christian or heathen, to be prosecuted by any person connected with the Mission. It is true that no very serious offence had ever occurred; but in or in connexion with a Christian community of from two to three thousand souls offences of some sort, or disputes involving grounds of offence, are sure to crop up from time to time; and with respect to all such cases it was my inviolable policy to get both parties to the dispute, or if it was an offence, both the offenders and the parties offended against, to submit their case to the arbitration of friends.

I adopted this policy partly for the sake of peace and for the purpose of precluding the irritation and party feeling, and the useless expenditure of time and money which prosecutions involve, and partly for the purpose of endeavouring to keep people

away from the corruption for which courts and cutcherries are proverbial.

For a considerable time undoubtedly this peaceful policy appeared to be the wisest, as well as the least troublesome, that could be pursued. The people in general submitted very willingly to arbitration; heathens showed themselves as willing as Christians to settle their disputes peaceably; the persecutions of which I heard in other districts were unknown in mine; and I flattered myself that I had pretty nearly arrived at the happy consummation of being obeyed without being feared.

For the last two or three years, however, it was evident that this policy was beginning to break down, especially in the village of Edeyengoody itself, the people of which are more completely protected by my residence amongst them from all annoyance from their heathen neighbours and the petty officials than any others in the district, and might be expected to be more grateful than any others in consequence. It was evident that some at least of the people in the village, and they amongst the most influential, did not really understand kindness, and regarded a peaceful policy as a sign only of weakness.

I beg that it may be remembered that this feeling was restricted to one village only, that of Edeyengoody, and therein to a portion only of the inhabitants. Still a feeling somewhat akin to this, but free from its objectionable tone, was apparent even amongst some people who entirely disapproved of the conduct of the offenders in this case.

After having so long been a man of peace, I had been compelled, much against my wish, to become a man of war; but herein I felt that I deserved not blame but sympathy. The offences that had been committed were of too grave a nature, and the temper of mind exhibited by the offenders was too malignant, to allow me to remain passive. Besides, even if I had wished to hush up matters and to forgive, the authorities would not have permitted me to do so, to compromise offences of so serious a nature being itself an offence.

The beneficial effect of the trials and troubles of the year has been made manifest by proofs of a more reliable nature than mere feelings or words.

The contributions of the people of the district during the year to religious and charitable associations amounted to 1,331 rupees, a sum which exceeds the contributions of every former year. The larger portion of this sum, 918 rupees, was contributed to the funds of the Native Association for the Propagation of the Gospel—a purely native society connected with this district alone, which supports at present eleven native itinerants, catechists, and schoolmasters, in the region to the west of the Nattar river. This increase in the contributions received during the year must be regarded as a satisfactory proof of the prevalence of a sound feeling amongst the great body of the people in the district.

Similar proofs of progress are apparent in every department of the work of the Mission. The number of souls connected with the Mission at the close of the year was 3,072, being an increase of 182 over the previous year. In this number are included 1,978 baptized persons, and 1,094 unbaptized adherents under Christian instruction. Fifty-three adults were baptized during the year, of whom I had the pleasure of baptizing forty-eight at once on the Sunday before Christmas, the greater number of whom had been carefully prepared for baptism by Mr. Samuel during my illness and absence. The number of communicants in these districts is always small in proportion to the number of baptized adults on our list, but in this respect too progress was apparent, the number of communicants present on Christmas-day being the largest we have ever had, including fifty-four new communicants. The total number of communicants on the list at present is 346. The number of people who have learned to read, and who are members of the Bible classes in their respective villages, is 543. Lastly, the number of children in the schools in the district was greater by 115 than in the previous year, amounting in all to 1,032, of whom 250 were girls. This includes twenty-one boys and fifty-four girls in the boarding schools at Edeyengoody, who have the benefit of a superior education. The Report for the year of the Girls' Boarding School, drawn up by my daughters, is sent by this mail.

It has thus been made manifest that a season of trial is not necessarily a season of declension, and that when God pleases to give the

increase, neither the apathy of the many nor the crimes of the few can bring His purpose to nought. Out of darkness arises light, out of sorrow comfort. From one point of view the year that is past will always be remembered in this district as a year of mournful and shameful events, but from the point of view of the results that have now been mentioned, I am happy to be able to look back upon it with thankfulness as a good year, a year of progress and of hope, a year in which the Christian feeling of the mass of the people in the district was tried, as it had never been tried before, and was not found wanting.

R. CALDWELL.

Edeyengoody, January 2d, 1865."

ST. PHILIP'S MISSION, GRAHAMSTOWN.

THE Rev. W. H. Turpin, of St. Philip's Mission, in the diocese of Grahamstown, has forwarded a lengthy report of the working of his Mission, and of a tour which he has made to other Missions in the diocese. Of his own field of labour it will be seen that he is enabled to speak hopefully:—

"The success of this Mission is truly marvellous; and we who have the care of it have much to be thankful for, for the Lord has most singularly blessed us. Had any one told me four years ago that this Mission would be what it is in the same time, I don't think I could have credited it; and my own expectations, when I first commenced this Mission, were very humble, and extended to the close of my life. I think all who know the history of the Mission from the commencement will heartily join me in these expressions.

The services have been regularly held as heretofore, viz. three times on Sundays, and on Wednesdays, morning and evening; they are all well attended, the Sunday services being so full as to oblige many of the people to sit outside. On Christmas-day we had very full and very nice services; the schoolroom was decorated by the children of the schools, and the young people learnt two anthems, which they sang very nicely indeed; one at morning service, and one at evening.

Since I last wrote the Bishop has sent Emma Sandilli to be a teacher at this Mission; she is the daughter of the Chief Sandilli, whose name is well known in connexion with the wars of South Africa. She has been educated at the Bishop of Capetown's Institution for Natives, Zonnebloom, where she remained seven years. Two rooms have been built for her by the side of the Mission-house, and she takes charge of the Infant and Sewing Schools, and assists in the other schools, and I hope she may be a blessing to her fellow-countrymen, and prove an acquisition to St. Philip's Mission Staff. I have a Native Male Teacher as well, who assists in the Morning School and takes charge of the Night School; he also assists in the services.

The Christians behave themselves well, and as becomes those who call themselves by that name. They seem extremely anxious for the conversion of their heathen brethren; they go to the huts of the heathens, and talk to them about religion, and invite them to go and join them at family prayers at their own huts. This working of the Native Christians has done a great deal for the conversion of the heathen around them.

The people have contributed eight pounds during the year towards the new Church, with which they are very much pleased. One man remarked to me, 'that in all the years that other Missionaries have been working amongst the Kafirs, there was not one Church like the English people's Churches on any Mission Station throughout the country, but now he could see that the Church of England was making a foundation for them, and that She taught him that God ought to be served in a good Church by them as well as by English people.'

I am glad to be able to report the commencement and steady progress of our new Church. We shall not be able to build the whole of it at once; we must leave the chancel for another time, nor do I know that we shall be quite clear of debt when we have finished the nave: if any kind friend to Missions sees this report, and can give anything towards building St. Philip's Church for the Kafirs at Grahamstown, it will be most thankfully received, and could be sent to the *Society for the Propagation of the Gospel*. The

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crowd of heathens at the front of the Church, having one Eleya Perumal, the wealthiest man of the place, at the head. This man had been for several years an opponent of the Christians and a party leader. I was told that only a few days ago the parties were reconciled, and that now the Christians and heathens were on good terms. When we announced to them the doctrines of our reconciling SAVIOUR, there was no one in the crowd, though most of them looked

Without
God.

respectable and intelligent, who was disposed to stand up in defence of their religion. One in the crowd remarked, 'Sir, we have no religion whatever; once or twice a year we have demon worship and dancing only for the sake of amusement.' At the close of my address, Eleya Perumal, who heard the remark, said, 'There will be a time when we will become Christians.'

"6th March.—Early in the morning went to Vemmanankoodu and spent the day here. There we have a respectable Christian, Swaminatha Nadan, a man of large property. The people in this village are either his servants or cultivators on his farm. His brother Subramanya Nadan of Koottam was fortunately there, and we soon fell into conversation. He said, 'Christianity must be the true religion, but the Christian scheme of salvation is very difficult to be realised.' From this man I heard that the resolutions of our Local Committee, relating to the self-support of our native churches, had produced mistaken notions among the heathen. 'It is true,

Native opinion
on
Christianity
in India.

Sir,' said he, 'that the mission has become poor, and the English Missionaries intend to go away leaving the several villages to themselves.' I asked him whether he believed it? 'No,' he replied. 'Why not?' returned I. 'Why,' he replied, 'I see the mission getting stronger every day, and I heard that six or seven natives were made Ayarmar (missionaries) lately by the Bishop.' Then I explained to him at length what we meant of the self-supporting system. He said, 'It is only in this way Christianity will become the people's religion, and the foundation of Christianity in these parts should be properly dated from now.'

The journal of the Rev. D. SAMUEL, native Missionary at

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Rathapuram, throws some light upon the state of religious feeling at present prevalent among the natives of India. "15th March.—I started from Edeyengoody this evening and reached Sithambarapuram next morning, which is 12 miles from Edeyengoody. I preached to a number of villagers who were idling about. They heard me, but there was no sign to show that it had reached their hearts. In the afternoon I reached Rathapuram, four miles farther on, about 5 P.M. Rathapuram is a large heathen village and a Sub-Magistrate's station. There is a heathen temple here, which is an object of great veneration, dedicated to a goddess named Kalyani. The village contains inhabitants of different castes, chiefly of Vellalans. The seed of the Gospel is regularly being sown in this stronghold of heathenism, and we believe it will take root after many days. There are two or three young men here who are very hopeful and interesting persons.

Fruits of
Mission
work.

I took the opportunity of speaking to them in private. One of them called on me at 8 P.M. He belongs to a respectable high-caste family. I had a very pleasant interview with him for an hour. He asked me several questions for information on the nature and necessity of Baptism and Regeneration, and of the typical nature of the Jewish sacrifices and ceremonies. He told me that he was a Christian in heart, and was reading every day certain portions of St. Luke's Gospel, and that the love and fear of the world kept him from openly professing the Christian religion. I answered him by our Lord's words, 'What is a man profited if he shall gain the whole world and lose his own soul?' It was time for our evening prayers with the schoolmaster and his family. It was very pleasant and hopeful indeed to see the young Vellalan listening to the word and prayer. May the Lord strengthen him.

"17th, Saturday.—The first thing on Saturday morning was to visit the Anglo-Vernacular school in this village. There were then on the list 44 boys and 3 girls. The number that were present at the examination was 46. They did pretty satisfactorily here too.

"At 10 o'clock all the Mission Agents met together in the school-

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room to receive instruction as usual and to deliver their journals. The meeting lasted till four P.M. In the evening, another high-caste young man called on me. He is more intelligent and serious than the young man whom I saw the day previous. When I began to speak to him about religion he said, 'I now and then read the Scriptures. I have no clear idea about certain points, but everything relating to CHRIST and His salvation is clear to my mind. I find myself to be a great sinner, and my hope is in CHRIST the Saviour of sinners. The serious illness I had last year has, instead of shaking my faith, strengthened and confirmed it. I have abandoned almost all the heathen rites and ceremonies, I am a secret disciple of CHRIST, and offer my prayers every day in the posture of sitting but not of kneeling. It is on account of my old father that I have not yet openly professed the true religion.' I gave him suitable advice. The schoolmaster and myself prayed for him, and he, although not kneeling with us, took off his handkerchief and paid attention to the prayer offered with a serious mind.

"20th.—In the morning went to Vadakankoolam, and had on the whole a good hearing; but a man that was a heathen then objected that if heathenism was wrong Government would not tolerate it. I explained why Government would not interfere in such matters, and said that they should embrace Christianity from conviction and not compulsion. In the middle of the day I preached, and baptized an infant. In the evening the people assembled for prayer.

"A carpenter said that it did not signify what religion a man belonged to, if only he worshipped the one God.

A false Prophetess. "The catechist took me to the house of a woman who pretends to possess a spirit of divination and the power of curing diseases. On entering her house I saw a number of sick people sitting around her seat. On being told of the reason why they had come there, I addressed them on the fourth and fifth verses of the fifty-third of Isaiah. They were silent, nodding their assent to what I said now and then. Then turning to the false prophetess, I asked the catechist to read the account of the woman that was a sinner,

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from the seventh of St. Luke, and I went on expounding verse by verse. She said in reply that she was a great sinner also, and expected to get pardon from the one Lord of all. I explained to her that CHRIST was that one LORD, and that she should believe on HIM alone for pardon and salvation. The Catechist wished her to come to church, to which she replied that she would not do so until she could see that all the religions in the world ought to become one and the same. I read the tenth chapter of St. John, and exhorted them all to become the true sheep of that Good Shepherd who said, 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.'

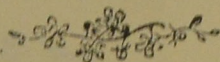
"3rd.—Had evening prayers as usual, and at ten, married a couple. The people crowded the church. The majority of them were heathens. They all sat down with **Heathen at Church.** clasped hands, fixing their attention on what I said and did. After the ceremony was over, I addressed the assembly on the first miracle of CHRIST. It was pleasant and hopeful to see the heathen thus listening to the word. At half-past four on the 5th I arrived at Sithunbarapuram, and first preached to a few Reddies and chucklers. One said, 'All this is right, but my wife and relations will not join me;' another said, 'There is no fault in this religion, but it is not good to break caste;' and the third remarked that 'the Christian religion is spreading everywhere and every one will join you.'

"10th.—Had morning prayers at Parkaneri. I was glad to find some inward progress among the women here. At Alankoolam, visited a small congregation of nine souls. Owing to the bad feeling on the part of the landlords of this village, we have been unable to build there a prayer-house yet. They assemble for prayers in the open air. I exhorted them for an hour and prayed with them. We visited also as usual the houses of the heathen in the place, and explained to them the way of salvation by CHRIST. They are all slaves. The general answer we received from them was, we belong to such and such a Pillay, and we cannot join your religion.

"11th.—In the afternoon I left for Perunganankoolam, about

six miles east of Samugarangapuram. Altogether the state of the Christians in this village was far from encouraging. In the evening, I had prayers; very few attended, and their knowledge was very defective.

"12th.—In the morning went out preaching to the heathen in the surrounding villages. An old carpenter said, 'Who can obey the rigid commands enjoined by your religion? we are sinful, and they will not suit us.' A Vellalan in another crowd remarked, 'The religion of the Tamil people is vain, and there is no use worshipping stones and mud.'"



MISSION VOYAGE TO THE MELANESIAN ISLANDS.

(Continued from page 235.)

"CALMS and light winds detained us for some hours, and we did not reach San Cristoval till Tuesday, July 17.

**Island of
San Cristoval.**

We landed at Ubuna before noon, meeting on our way to the shore three or four old scholars.

We found that a feast was being held at a place some six miles to windward, so returning to the vessel we worked up to Tewatana, and walked from thence to where the feast was being held. About 250 people were assembled, and there was no lack of materials for a feast. Four days had been spent in preparation, and the result appeared in the form of twenty-one large wooden bowls filled with yam and taro pudding, stuffed with betel nut, and twelve pigs which had been already cooked and cut up. Four men usually carried off one of these large bowls, the contents of which were then transferred to six or eight native baskets, and so carried off to the native villages around. We walked back to Tewatana, pulled off to the schooner, and sailed to Ubuna, where the Bishop spent the night with an old pupil, Taroaniaro. The next morning the Bishop came off with two lads who had been in New Zealand, and by 3 P.M. we were at anchor at another part of San Cristoval called

Wango. Here the Bishop intended to spend a few days, in hope that he might be able to explain to the people more fully his object in coming to them, and might also make some trial of the place with a view to forming a station there. The village is large, and in a central situation. The people of the neighbouring villages and islands are accustomed to visit it. The harbour is safe enough in the winter months. There is a good fresh stream running through the village, and the Bishop knows the language tolerably well. The next day, a small hut having been hired for eight or ten days, the Bishop went ashore with his two young pupils, who were to look after him and the few things he took with him. The following extract from the Bishop's diary gives some idea of the place and people:—

**Bishop
Patterson's
Diary.**

Wango is an important place in the eyes of the people of their part of the world; it was very populous some years ago, but has not recovered the effects of an epidemic which carried off very many people. There are in all over 100 houses, but not more than 200 people, many of the houses being unoccupied. The large boat-houses are exceedingly well built, of slight material, indeed, but so well put together, and finished with so much taste, that they both last a long while and look neat and comfortable. Looking to-day at the largest of these houses, I thought to myself what a capital building this would be for a church, it would be a blessed sight to see it full of native people listening to the message of Eternal Life. But some half-dozen people, little interested in what I told them of another world, were all my congregation at that place to-day. Several times, and especially in the evening, I had opportunities of speaking to the people.

Preaching.

July 20.—The people here are very friendly; small presents of yams and fish and cocoa-nut are brought to me, and I have good hope that they understand to some extent my object in staying a few days with them. They say, "We see now why you can't stay always: why you wish to take away some of our young people, and to keep them for a long time with you." There are but few lads of the right age here, indeed I have seen as yet only two or three that look promising;

**People
friendly.**

follows:—To the United States, 81 and 87; British North America, 7 and 4; to Australasia, 11 and 8; to all other places 1 and 1.

More than half of the emigrants in 1866 were comprised under the following heads of occupation or condition, viz.:—General and agricultural labourers, 51,976; children under twelve years of age, 34,886; married women, 22,801; female domestic servants, farm servants, and nurses, 8,243; farmers, 6,517; miners and quarry-men, 6,429; gentlemen, professional men, and merchants, 5,749; carpenters, 2,053; tailors, 1,297; general smiths, 1,174; spinners and weavers, 627; and seamen, 363.

Out of the total number of emigrants 42,578 were married—viz.: 19,777 males, and 22,801 females: 119,609 were single adults, of whom 82,448 were males, and 37,161 females.



TREATY WITH MADAGASCAR.

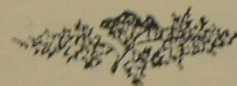
THE treaty of peace, friendship, and commerce between Queen Victoria and Rasoherina Manjaka, Queen of Madagascar, has been laid before Parliament. The treaty was signed on the 27th of June, 1865, at Antananarivo, and ratifications were exchanged on the 5th of July, 1866.

Each Sovereign engages to receive an agent of the other, and to allow consuls to reside for the protection of trade. The trade between the two countries is to be perfectly free, subject to a tariff of duties not exceeding 10 per cent.; but munitions of war are to be imported by the Queen of Madagascar alone into her dominions, and timber and cows are forbidden by the laws of Madagascar to be exported. British subjects may occupy houses in Madagascar, and acquire property there; and if accused of crime are to be tried by the British consul. Disputes in Madagascar between British and Malagasy subjects are to be heard by the British consul, aided by an officer appointed by the Queen of Madagascar. British ships of war may freely enter the military ports of Madagascar and provide themselves with supplies; but no subject of the Queen of Madagascar is to be permitted to embark on board any British ship without a Malagash passport. British subjects in Madagascar are to have full liberty of trade.

They are to be allowed freely to exercise and teach the Christian

religion. The Queen of Madagascar, from her friendship for Her Britannic Majesty, promises to grant full religious liberty to all her subjects, and not to persecute or molest any subjects of Madagascar on account of their embracing or exercising the Christian religion; but should any of her subjects professing Christianity be found guilty of any criminal offence, the action of the law of the land is not to be interfered with.

The Queen of Madagascar engages to abolish trial by the ordeal of poison. She engages to do all in her power to prevent traffic in slaves, and to prohibit her subjects from taking any share in such trade; and no persons from beyond sea are to be landed, purchased, or sold as slaves in any part of Madagascar. British cruisers are to have the right of searching, even in the waters of Madagascar, Malagash or Arab vessels suspected of being engaged in the slave trade, and, if proved to be so engaged, they and their crews may be dealt with by the British cruisers as engaged in a piratical undertaking. If there should be war between Great Britain and Madagascar, prisoners who may be taken are to be kept for exchange, and not on any account to be made slaves or put to death. The treaty binds the Queen of Madagascar to use all means in her power for the suppression of piracy, and to allow British cruisers to enter the ports and rivers in order to capture vessels engaged in piracy, and to seize and reserve for the judgment of the proper authorities all persons offending against the two contracting Powers in this respect.



Puthiamputhur and Sawyerpuram Mission, Tinnevely.

“THE results of Missionary efforts are in proportion to the means employed.” In such words, or words of like import, spoke, a few years ago, one who had been himself working zealously for the Mission cause for twenty years, in the largest field of direct Missionary enterprise occupied by the Church of England. His assertion was the result of experience, and of wide and careful observation. It supplies a practical answer to the reiterated objection that the results of Missionary exertion are inconsiderable. No one can say that the efforts of the English Church for the spread of the Gospel in heathen lands have been fairly in proportion to her means and opportunities—opportunities such as no other Church in the world

has ever enjoyed—means such as perhaps no other existing Church has at command. If, therefore, it can be said, as a matter of experience, that already results have been in proportion to exertion, how great and glorious might the issues be if the Church of England would rise up to her opportunities, if the great body of her children would give more freely of their substance and more earnestly of their prayers; if those of her members who are called by God's Spirit to the work of the ministry would offer themselves in larger numbers to the noble work of imparting to the heathen the unsearchable riches of CHRIST!

Southern India is the field in which for a century and a half the largest body of the Missionaries has been stationed, and if the results have not answered the sanguine expectations of those who have never experienced the difficulties which beset the evangelistic work among worshippers of devils, they have yet been far larger than elsewhere: in other words, they have been in proportion to the means employed.

And these results are not to be measured by mere numbers. At Edeyengoody the native Church, planted and tended by Dr. Caldwell, has for eight years been engaged in carrying the Gospel to its heathen neighbours. (See *Mission Field*, vol. xi. p. 146.) From Puthiamputhur the Rev. J. F. KEARNS reports the same cheering token of spiritual life. He tells, in his report for the year ending September 30, 1866, that the foundation of a self-supporting system has been laid; and that the first steps have been taken in the onward movement of the Gospel. The Tinnevely Churches are being set in order, established, strengthened, settled. Larger numbers of the natives are under preparation for the ministry; and we may trust that the time is drawing on when the first founded of the Indian Churches, instead of drawing supplies from this country, will, under their own Bishops, priests, and deacons, become our fellow-workers in the evangelizing of the vast heathen population by which they are surrounded:—

“‘Consolidation,’ writes Mr. Kearns, “is the word more than any other that best describes the progress of the Church in these Missions during the past year. Although there have been accessions to the Church from the heathen world without her, her vitality is seen more clearly in the development of her power to impart stability to her organization. The past year will mark a bright era in the history of the Tinnevely Church, as during it she proved to all that

the seed which had been sown by the Church at home had not been sown in vain. Indeed, proofs of this truth were never wanting in the Church in Tinnevely: the contribution of its members to various religious societies, and to many charitable objects, indubitably proved that the Church had imbibed, no matter in what degree, one of the grand principles of Christianity, a principle which from its very nature must eventually command the homage of all men. The maintenance of the Church for and among the present Christians in Tinnevely by themselves, might satisfy those who are wont to question the reality of Missions that Christian England had conferred some advantage upon her Indian subjects; but when we remember that the Tinnevely Christians are now in part maintaining the Church in her *missionary* character; that they are confessing it their *duty* to impart to others the blessings freely bestowed upon themselves; that they recognise it a duty to regard man as having claims upon his fellow man for his aid and his sympathy, we must admit that the Church in Tinnevely has caught the highest principle of Christian teaching. I do not pretend to say that this principle is so fully developed, or that it burns as brightly, as in more favoured lands; but *there* it is—let it be but as a spark off the altar of God's love—there it is, its pure brightness asserting its high origin, waxing stronger and stronger daily, until by God's grace it shall accomplish all that God's love can effect.

During the past year the Missions in Tinnevely were called upon to undertake to discharge a duty which they had ever recognised—namely, to maintain in part their native clergy. In my Missions the introduction of this measure was viewed with apprehension by several natives, by no means hostile to it themselves, but the fact of its being a ‘new custom’ was sufficient to render them doubtful of its success. The alacrity, however, with which the natives responded to the call, clearly proved the wisdom of the measure, and disposes of all fear with respect to the future. That a few years' watching and guidance on the part of the European Missionary is necessary I admit, but

Self-Support.

Missions from Tinnevely.

Fears quenched by Zeal.

beyond this, there does not appear to be anything further requisite to give stability to the new system. The sum raised in Puthiamputhur for the maintenance in part of the native clergy amounts to 1,428 rs. (142L.) From this fund the half salary of one native clergyman is at present defrayed, and after the next ordination another native will become chargeable to the fund. In Sawyerpuram 309 rs. (30L.) were raised, and there also one native clergyman receives half of his salary from the fund. Besides these contributions, each congregation in the district has its own local fund;

Native Management.

for the maintenance of the great central fund; and the aggregate of these local funds, entirely managed by the native Christians, is more than double the amount specified above. These things surely indicate progress. Besides these, however, there are other proofs, if proofs were required; viz. the sum realized by school fees in Puthiamputhur in 1865 was 141 rs. (14L.); in 1866 the school fees amounted to 360 rs. (36L.) In Sawyerpuram the fees in 1865 were 13 rs. (1L. 6s.); in 1866 they amounted to 33 rs. (3L. 6s.) Moreover, in every school in the district the pupils are well supplied with books, &c. but in no instance that I am aware of has any pupil received a

Purchase of Books.

book without paying the full cost of it: in this way 80 rs. have passed through my hands to the book-sellers for school books; in like manner Bibles and Prayer-books are not given away gratuitously. During the year 100 Prayer-books were sold to members of the congregations at cost price. These facts speak for themselves, so that it is almost unnecessary to state that no child in our village schools receives a *douceur* of any kind to induce it to attend school.

The offertory also has largely increased, but this fund is expended in accordance with the intention of the Church.

Offertory.

The sacramental elements are provided from it, and the deserving poor and widows assisted.

To those who set a money value upon Missionary efforts, these facts will not be unacceptable; but there are others who will look deeper into the question, and who will seek for higher proofs—for those marks of Christian character which denote the existence of

Divine life in the soul. To judge of the natives by the English standard appears to me to concede too much to them, at the same time that it would be despoiling them of that which they really possess. I know that among our native Christians there are, alas, too many whose lives could not be held up to any one as worthy of imitation; but I also know that, despite the poisoned atmosphere in which they live, despite the trial and difficulties of which the English Christian is ignorant; despite the evil influences and examples which beset them on every side, there are many endeavouring to lead Christian lives, availing themselves of every means of grace, travelling on foot to receive sacraments, ten, twenty, and thirty miles. I know that there are such, and I cannot therefore help believing that God is blessing the efforts which are being made to convert the people. The progress of the conversion of the heart to God may perhaps appear to us slow; but in truth do we know sufficient about the state of others to judge? I would rather believe that there are more children of God than we imagine.

The Obedience of Faith.

There has been a marked improvement in the several congregations, so far as Scriptural knowledge is concerned.

Congregations.

I venture to say that each congregation has a very fair acquaintance with the principal events and characters in the Bible, that they are able intelligibly to explain what is meant by the Fall, its consequences, &c.

Growth in Knowledge.

and to explain how God provided a redemption for us in Christ, and the work of each Person in the Blessed Trinity in our salvation. Our prayer and hope is, that this knowledge may be so sanctified as to make them what Christians ought to be. The communicants during the year increased by 42, so that in the two districts there are now 528, and when a native Missionary is

Communicants.

located at Vypar, I expect there will be a very considerable increase, as his residence there will dispense with the necessity which now obliges many to travel thirty miles to receive Holy Communion. The number baptized during the same period was, in Puthiamputhur 78, and in Sawyerpuram 41, so that there are now 1,665 baptized Christians in Puthiamputhur, and

Baptisms.

964 in Sawyerpuram, and the number of unbaptized under Christian instruction preparatory to Holy Baptism is, in Puthiamputhur 2,089, and in Sawyerpuram 702, showing an increase in numbers of 193 during the year. There are, therefore, under my ministerial guidance 5,311 souls calling themselves Christians, and for whom my prayer is that they may be found in Christ.

Catechu- mens.

The Bishop on his recent visitation confirmed more than 200 candidates. In some congregations there has been a falling away of some who were under instruction; I am unable to account for this in every case, but on examination it would be found, no doubt, that they did not at first embrace Christianity with any sincerity, but that they hoped to obtain some help, help in some lawsuit, true or false, from the Missionary, and failing in this they returned heartily to what they had never abandoned inwardly—devil worship. Oftentimes such men creep in among us, and they are the very pests of society; but it is not easy to discover their motives at the beginning. Notwithstanding these lapses, however, there is an increase.

Preaching to the Heathen.

This work is not neglected, the native clergy now take their share in it as well as the catechists. I cannot, however, observe any sign of the heathen, as a body, or even in very large numbers, embracing Christianity. They have, nevertheless, undergone a very great change. At the commencement of our work here they would scarcely listen to us; now they will gladly hear us, and with courtesy too, and many of them have a considerable knowledge of Scripture. The Hindu mind is undergoing a great change.

A Tamil Prayer-book has been published at Madras by a Theistical sect of Hindus, commonly called the 'Veda Samajam,' and has found its way down here. The prayers, with slight alterations, might be made absolutely Christian: one of them is almost in the words of our 'General Confession,' and another commences beseeching God to send His Spirit into them. There is also prayer for 'Stedfastness,' which, with a very slight alteration might be a beautiful

addition to any Missionary Manual of Prayers. There are some exquisite sentences in this prayer, e.g. 'Than the dearest of all things Thou art dearer; than all worldly wealth Thy favour is more precious: create then in Thy servant such a holy zeal and stedfast love for Thee, that I may willingly renounce all things for Thy sake' . . . 'Enable me to fight for the truth even at the risk of my life,' . . . and 'if it should be necessary, O grant that I may be ready, willingly, to lay down my life as an offering at Thy sacred feet.' This Prayer-book is a most remarkable production, and it is the production of the master-minds among the Hindus, and therefore cannot be laid aside as of no importance. These men understand the Vedas, but are not satisfied; Christianity has more attraction for them, but they are as yet unable to accept it; clearly, however, they cannot remain as they are; I have no doubt that much good will follow this movement.

In some instances the number of pupils in the schools has increased, and in others decreased. In Puthiamputhur the boys' school shows an increase of eighty-nine, but the girls' a decrease of nine. In Sawyerpuram there has been a decrease of twenty in each description of school. The famine pressed very hard upon the people this year, and the difficulty of obtaining food or the means to purchase it is the sole cause of this decrease. The schools have increased in efficiency, as the amount realized by school fees will show, and the schools all being under close inspection the masters endeavour to keep them up to the standard. There is a manifest desire on the part of the male population to obtain a good education, as they now perceive that knowledge leads to preferment; but I do not find that the males are desirous of imparting the same blessing to the females. This advance in civilization may be said to be exclusively confined to the Christians in Tinnevely. The heathen in this part of the province at least are as much opposed to it as were their fathers. Of our boarding schools I cannot speak too highly: they are in excellent order, and doing a really good work; the children are well educated, and the most promising of the boys are sent to Sawyerpuram. The girls are educated so as to enable them to discharge their duties as

Schools.

Christian women when they go abroad in the world. In addition to the ordinary branches of education they are taught needlework, and during the year lace-making was introduced, but it would be premature to say more of it at present. The Anglo-Vernacular School at Tuticorin still maintains its position; the attendance is good, and the masters are all equal to their work. Several lads who were educated in it are now profiting by the education bestowed upon them, and it is hoped that their example will have a good effect upon others.

During the year the catechists and schoolmasters discharged their duties on the whole to my satisfaction. Not only have they laboured to improve the people under their instruction, but they endeavoured to improve themselves. The annual examination of catechists held at Muthalur, in June last, was the severest and most searching examination I was ever present at, and yet we all observed how well the entire body of catechists acquitted themselves. My head catechist, Daniel, has been accepted as a candidate for holy orders, and next year I hope, with God's blessing, he will be able to render me more efficient aid than at present.

The death of Mr. David deprived me of much valuable aid, and that portion of the district, in which he was stationed, of a faithful pastor; his place has not yet been filled up, but catechist Daniel has charge of it, and on his ordination will become minister of it. Mr. Masillamanic, who was named as the native missionary for Vypar, is still at Puthu-
The Native Clergy. cotter. He has discharged his duties there during the year in a satisfactory manner. I have already informed the Committee of his objection to Vypar, and will only mention now that it is on every account advisable to send some one to Vypar with as little delay as possible. The Rev. Messrs. Gnanapragasam and Vidamuttoo, at Idiarkardu and Sawyerpuram, have afforded me much assistance; they have discharged their duties to my satisfaction, and their respective districts are in good order. For the character of their work I must refer the Committee to their journals, which I have transmitted.

During the year several churches or school chapels were erected,

two of a very substantial character, one of which was built at the entire cost of the congregation. **Buildings.** There are in the two districts seventy-two school chapels and four residences for native clergy; two of the latter were erected during the past year, one at Idiarkardu and one in Vypar. The keeping in repair of these chapels and the catechists' houses has hitherto been a sad drag upon the local funds, and a positive obstacle to any attempt at an endowment. During the past year I threw the repairs upon the congregations, leaving it to them to determine whether they would have a church or resident catechist; I generally succeeded in inducing the congregations to repair the church, &c. but the cost of these buildings must henceforth be laid upon the people. They value that which costs them something.

There has been then a decided improvement: the number of God's worshippers has increased: there has been an increase in the number of the baptized and of the communicants.

Summary. From heathenism there have been accessions, more than overbalancing the losses from apostasy. The duty of providing for their own clergy is no longer a duty acknowledged only, but is acknowledged and acted upon. And these clergy are yearly increasing in efficiency as well as in numbers. The catechists, too, are on the whole actively engaged in the discharge of their duties. The schools are efficient, and the importance of education more appreciated than at any former period, and for this result Government divides the praise with ourselves, for the noble effort it is making to extend the blessings of a sound education, and for the encouragement it gives the educated. We have then much to encourage us, and much to be thankful for; and, with the earnest of a bright future already ours, I hope that we shall ever be able to rely on the same faithful Promiser, and to cling confidently to the same faithful promise, believing that 'in due season we shall reap if we faint not.'

The above report may be illustrated by a few extracts from Mr. Kearns' journal for the spring quarter of last year:—

"After service, I started for Jammuogapuram, about twelve miles to the north, whither I had sent on my tent on Saturday. The roads were very much cut up, and, as I was travelling in a bandy, I did

112 *Puthamputhur and*
not reach the place until towards morning, and when I did I was not
sorry, for the jolting in the cart was far from being agreeable. Mrs.
Keerna joined me here, as she was anxious to see

Woman's Influence. Kearns joined me here, and the women of the place, with the hope of being able to do them some good. They were all rejoiced to see her, and it was most interesting to observe the confidence which she commanded her: certainly a woman's influence with those

see her, and it was most interesting to observe the change they assumed towards her: certainly a woman's influence with those of her own sex is very great, and I feel that if it were possible for my wife to accompany me upon my long tours, a vast amount of good, social and moral, would thereby be effected amongst the people. On the morning we struck tent, and I left for Melseithalei, having about eight miles distant. When

Next morning we struck tent, and I left for Melseithalei. I sent the tent on to Pommeapuram, about eight miles distant. When I arrived at Melseithalei the majority of the people were in the harvest fields, but at mid-day all were present in church. I commenced the work of the day by examining the congregation in the portion of Scripture appointed for their instruction. Their replies to my questions were not quite so satisfactory as I expected. After the examination I performed divine service, and preached. The Christian cause is silently, but effectually, winning its way in Melseithalei, and I trust that the day of its triumph is not far distant.

cause is silently, but effectually, winning its way in this village, and I have no doubt that the day of its triumph is not far off. In the afternoon I rode to Pommeapuram, and found all the people in the harvest fields. Next morning the entire congregation met me in this rustic church, and right glad was I to see them; I examined their lessons, which had been excellently taught, and afterwards we had divine service, into which the people entered with considerable heartiness.

I paid a visit to the wealthy Zemindar of Attrangkarry. He is by far the most intelligent, and the best educated, of all the Zemindars in the province. He has considerable acquaintance with Christian truth, and is by no means averse to discuss Christian doctrines. He made an observation which struck me very much, namely, that if, instead of trusting almost entirely to tracts and books for the diffusion of Christian doctrines, some well qualified person would exhibit them in a poetic form, natives would read and study them with more attention. I believe there is much truth in his remarks, and I

person would exhibit them in a poetic form, I
would read and study them with more attention. I
believe there is much truth in his remarks, and I

could wish me 'Godspeed'—some time after, I met in this very spot, I baptized thirty individuals. To-day we met in the same old place. The prayers, which years ago were heard here, are again uttered to-day, again God's blessing is implored, again the great truths of the Christian religion are unfolded, and again the Church receives into her bosom, through Holy Baptism, four adults. It was pleasant to see a large congregation, devout, neatly dressed, sitting upon the ground, under the cool shade of the old banyan trees (*Ficus Indica*). I preached to them from the parable of the withered fig-tree, showing them how possible it is to be very *like* Christians, but instead of God's blessing inheriting God's curse. In the afternoon I visited Pallivas alpetty, where I held evening service and preached; there was a very large congregation present, and the heathen crowded about the door. During service I baptized fifteen adults and three infants. I subsequently addressed the baptized on the nature and obligations of the Christian covenant, exhorting them to prove their loyalty to CHRIST by a steady, but determined resistance to His foes and theirs; to be watchful against themselves, to practise self-denial, and daily endeavour to draw nigher to JESUS, living a life of faith and holy obedience. In the evening I walked over to a village a mile and a half distant, to visit a few Christians there, and while in the place a Naick, the principal man in it, visited me. His appearance was grave and ridiculous together; a tall man, with an emaciated countenance, his eyes deeply sunken, half a dozen necklaces of sanniyasee beads upon

his neck, so thick as to reach to the point of his chin, and his entire face smeared with ashes, he stood before me with all the gravity of a philosopher. He told me his history; he had been married some years, but had no child; he vowed before the idol that, if a son were vouchsafed to him, he would honour him vastly. The son was born;—a temple was erected of stone for the idol, a stone Chuttrum for the traveller, a garden laid out to supply the Poojari with flowers, two large excellent wells were dug, a house built for the Brahmin priest, and land set apart to supply him with two measures of rice daily! 'All this have I done,' said he, 'and now I am a poor man.' I asked him if he ever thought of his soul and of its future, of seeking the choicest of all blessings? 'Never,' he replied, 'but how may I do this?' I told him. 'Too late,' said he; 'I have spent all, all that I had, and now to change is impossible!' He turned away and left me."

The
Idolator's
Hope.



PONGAS MISSION.

THE REV. J. H. A. DUPONT, has written the following letter, dated December 21st, 1866:—

"And now I must refer to the Isles de Los scheme. Being fully convinced that it was time the Society should begin operations on the Island of Fotuba, I resolved to visit the place, in order to ascertain what prospect there was before us as to our being successful, under God, in our work there; you will find a statement of my visit in my report: but I shall state here some of the disadvantages which came under my notice whilst on my visit to the island. In the first place, I find that the place is infested with those destructive termites called bugbugs. It is incredible how destructive these insects are; they destroy everything within their reach in a very short time; but, as there are abundant stones on the island, I should advise that all the buildings to be erected should have a stone base, about

eighteen inches above the ground, or it will be no use to floor the buildings (and flooring is necessary for the benefit of the Missionary's health, as the damp earth during the wet season will produce fever), for the bugbugs would eat it to a mere shell in no time. (2) As there are no building materials on the island, all the beams, posts, and grass must be obtained from the mainland, and the people, knowing this, take advantage, and charge very dear for those things; but should we build, I should advise the Missionary who shall have the station to purchase these materials here, payable on delivery, on the island, thus exciting competition, so that when the natives on the mainland see that materials could be obtained without applying to them, they would see that it would be to their advantage to lower the price. (3) Labourers are hard to get: they will not work under a shilling a day, and they require rice besides; but, if a chief here would undertake the work, this objection may be easily overcome. (4) There is not a house to be had there for a Missionary's abode until he could build his own. In my report you will see how I fared during my visit there. I am sorry for this, because I should like the Missionary to be appointed to superintend the building, as I would rather have nothing to do with the pecuniary part of the work. A house like the one at Domingia will cost about 150*l*. The school can be kept in one of the piazzas until better arrangements could be made. I should advise that this building be erected at first, and then we could proceed to building a house for pupils, which may be of the same size but under different arrangements. Without a stone foundation it could be built for 120*l*. The boys' house may be without plaster, only thickly whitewashed, and this will reduce the amount still lower, but the Missionary's house must be plastered inside and outside. The work should be begun at once, or we can do nothing but get the materials ready by next dry season. The place ought to be cleared at once. The brush-wood is very thick, in some places impenetrable; it costs nearly a pound to have a clearance made at the two extremities so that the surveyor may be able to make his survey. The island is healthy, provisions abundant, and the soil very good. Meat is very scarce, but fowls are plentiful, and so is fish for six months in the year."

[Mission Field,
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endowments for native clergy. It is not too much to hope (now that we have the immediate prospect of the appointment of a Bishop) that, in God's own good time—sooner, perhaps, than we can at present anticipate—the Church in Tinnevelly will be officered entirely by native clergy, will be independent of pecuniary assistance from England, and will be found sending forth from its midst pious and zealous Missionaries to labour amongst the heathen in its immediate neighbourhood. The men and means now provided by the zeal and liberality of Christians in England will then be set free to help on the good work in other parts of India. The present condition of the whole native Church in Tinnevelly is thus stated in the address presented to the Prince of Wales on Dec. 10th, by Dr. Caldwell of the S.P.G. and Dr. Sargent of the C.M.S.

“The two great Missionary Societies of the Church of England labour in this district side by side, and exhibit the edifying spectacle of brethren living together and labouring together in unity.

“Through the united labours of the Missionaries of those two Societies, Christian congregations have been formed in about 600 towns, villages, and hamlets. Those congregations contain not one English person or Eurasian, but comprise 60,600 native converts from idolatry and demonolatry to the religion of Christ. These are under the care of about 590 native teachers of various grades, in addition to whom we are happy to state that there are now in the district 54 native Clergymen. It is obviously a very encouraging sign of progress that 54 natives of the district, persons of purely Indian birth and origin, should have been admitted by ordination, after due examination, to the ministry of the Church of England. In no other part of the modern Mission field has so large a number of converts been deemed worthy of ordination. It is expected also that 16 persons in addition will be admitted to orders by the Bishop of Madras in the beginning of the year. The number of communicants is 10,378. The number of boys in the various Christian Schools in the district, including both Boarding Schools and Day Schools, is 7,641. The number of girls in our Christian Schools, including both classes of schools, is 4,674; and though this number falls short of the number of boys in school, it is considerably larger than the number of girls in school in any other rural district in India. The number of schoolmistresses is 140. Amongst the schools for boys the first rank is occupied by the Boys' Boarding Schools and Training Institutions, established in connection with each Mission for the training up of native teachers.

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from Tuticorin, and the sugar obtained from the juice of a kind of palm tree, the palmyra.

The population is 1,694,000, on an area of 5,176 square miles. The number per square mile is, consequently, equal to the average population of the midland counties in England. A large proportion of the inhabitants are Shanars, many of whom gain their livelihood by climbing palmyra-trees every night and morning to obtain the juice or sap from which sugar is made. A number of incisions are made near the top of each tree; an earthenware pot (chatty) is tied underneath each incision, into which the sap runs. This sap is boiled down, and a coarse kind of sugar (jaggery) is obtained.

The Shanars are, when compared with the Brahmans and Sudras, a simple race, both as regards their habits and in their modes of thought. Caste (the great curse of India) has a comparatively slight hold upon them, and they are easily influenced for good or evil, as all the members of each village community have always been accustomed to follow the lead of one or two influential persons. Hence it is that whole villages, and not individuals merely, place themselves under Christian instruction at one time.

Demon worship, the remains of the Scythic religion of the aboriginal inhabitants of India, still prevails amongst them, and, in a few other respects, they also differ from the Aryan invaders—the Brahmans, Chattryas, and Vaisyas.

They speak the Tamil language, one of the old Dravidian tongues—a language spoken by about 14,500,000 people—in Madras, in Ceylon, in Burma, in Mauritius, and in the West Indies; for, wherever there is labour required or money to be earned, there the Tamil-speaking people will be found—not of course the Brahmans, who are usually too much hampered by caste to allow of their leaving their native land. In Ceylon alone there are more than 700,000 people who speak the Tamil language.

Extensive results have followed the preaching of the Gospel in Tinnevelly. Thousands have been led to embrace Christianity. They belong to our Church, and are under the charge of clergy connected with the C.M.S. and with the S.P.G. The native Christians, amongst whom Church Councils are already organized, have become to a certain extent self-reliant, and are learning to depend less than they have hitherto done on assistance from England. Some districts (see *Mission Field*, Dec. 1875, p. 372) have already provided

Similar schools for girls have been established, not merely for the training up of schoolmistresses, but still more for the purpose of popularising female education amongst the natives of the district by training up a number of promising Christian girls in such a manner as shall fit them to stand forth hereafter as specimens to the native community of what native Christian wives and mothers ought to be.

"We are very far from desiring to represent the mass of the native Christian community in Tinnevelly as consisting of persons who appear to us to be Christians in the best sense of the term. Native Christianity has not yet unlearned all the evil conversation received by tradition from a hundred generations, perhaps a thousand, of preceding heathenism; nor is it yet so pervaded by Christian principles that it is able to stand alone and propagate itself without foreign aid. Considerable progress, however, has been made in these directions. The native Church is learning rapidly to organize itself; and we are persuaded that the mass of the native Christians in Tinnevelly will bear a comparison with any similar number of people at home, belonging to similar classes in society, in knowledge and order, docility and liberality. It is an important fact that last year the native Christians of this district contributed for the support of their own pastors and generally for the support of their own religious institutions the sum of Rs. 32,483; and even this considerable sum must be multiplied by eight or ten to give its comparative value, the native Christians being nearly all poor and the rate of wages paid to unskilled labourers being eight or ten times as low as in England. A fact like this may fairly be held to be a sufficient answer to a hundred objections, and it proves that there must be amongst these despised natives a considerable amount of real religious sincerity."

The Society for the Propagation of the Gospel has, at the present time, only three European Missionaries at work in Tinnevelly; but they are assisted by ordained native Missionaries, lay-helpers, catechists, schoolmasters, and what are sometimes called mixed agents, *i.e.* men who act both as schoolmasters and catechists. Most of these have been trained at the Sawyerpuram Institution in Tinnevelly, or at the Vepery Seminary in Madras; and, though they are not very highly paid—for natives can live on much smaller sums than Europeans can—they do an enormous amount of good amongst their fellow-countrymen, and give valuable help to the European Missionary. Some of the native clergy are men of good attain-

ments, not only in their own vernacular, but also in English; and, as high class education makes progress, the number of highly educated men among the native clergy will increase. In Tinnevelly, as well as in other parts of India, we want men who have received a highly intellectual training, to cope with the educated Brahman or Sudra. Piety and zeal are, of course, essential, but learning also is requisite—unless we aim at succeeding only among the lower and uneducated classes.

In the S.P.G. Missions in Tinnevelly there are twenty native clergy. These are assisted by 151 catechists and lay-agents, whose congregations are dispersed in 300 villages. Every year will, it is to be hoped, see additions to their number. It will not be necessary to go fully into the statistics of all the S.P.G. Mission districts. The Table given below will probably be sufficient to show the reality of the work:—

Districts in connection with S.P.G.	Number of Native Christians.	Communi- cants.	Catechists and School- masters.	Catechu- mens.	Native Contribu- tions during the Year.
					Rs.
Edeyengoody	2,517	496	19	635	1,916
Radhapuram	1,110	275	21	1,175	979
Nazareth	3,560	676	23	600	2,091
Moodaloor	2,246	407	11	238	1,161
Christianagram	1,765	288	8	374	673
Sawyerpuram	1,113	320	13	257	983
Puthiampathur	2,938	627	46	2,117	3,512
Ramnad & Paumben	400	93	10	22	1,223
Total...8	15,649	3,182	151	5,418	12,538

The history of one district in 1875 does not differ much from that of another. There are the same hopes and fears. The same causes at work cheer or depress the devoted servant of CHRIST, assist or retard the progress of Christianity. Want of spiritual activity and lack of earnestness displayed by the agents or members of the congregations, and even, in some cases, a relapse into heathenism, are the great trials which a Missionary has to endure; but, on the other hand, his heart is often cheered by seeing many of the native Christians increasing in grace and in a knowledge of the truth, and by having the glorious privilege of receiving into the fold of CHRIST those who have hitherto been living in darkness and in the shadow of death.

At Edeyengoody one family of five souls was expelled from the congregation: the parents were communicants, but, for some unaccountable reason, they gave their daughter, a girl of about 16, who was a pupil in the school at Edeyengoody, to a man at Tanjore, who had been dismissed from Mission employment in Tinnevely by the C.M.S. for misconduct, and who afterwards lived as a heathen. In Moodaloor about twenty-nine families relapsed into heathenism. Some of the congregations in this district came over in bodies from worldly motives ten or fifteen years ago, and have never advanced; their objects for coming have been gained, and only a few of the better ones among them have really embraced Christianity.

At Pettakulum, many of the men leave their native place and Christian instruction to get a livelihood in Ceylon. There they often lead bad lives, and learn to drink. After returning to their old homes, they continue their acquired vices, and some of the other people imitate them. On the other hand, at Kundal, the chief members of the congregation set a good example to other Christians and to the heathen. They very often go to each other's houses to give advice and help in time of affliction. They also pay their Sangam money with a very willing heart, and make strenuous efforts to increase their church endowments and to preach the Gospel to those who are in darkness.

At Taruvei West, there is progress and improvement in most of the Christians. Among many, both men and women, are seen good order, religious zeal, piety, devotion, and liberality. Many of them read the Bible regularly at home; they have private and family prayers; they give liberally to the district Sabei-Sangam and to the village Sangam, and they show a desire for the conversion of their heathen neighbours.

At Kallamaniangoody (the habitation of a robber named Manian), the wicked practices which were once prevalent have ceased to exist, and the inclination to idol worship has quite died out. Some time ago a few young men entered into one of their old heathen temples and destroyed the idols which had been put up and worshipped by their forefathers. In 1872, when some of the people of this place went to Dr. Caldwell and desired to be admitted to the Christian Church, they were told to show their sincerity by destroying their temples. They were then afraid to do so, but now they have done it of their own accord.

Even in the Moodaloor district there are one or two congregations

advancing, and "it is a real pleasure to go amongst them. They exhibit such earnestness and such signs of real spiritual life, that one seems to breathe quite a different atmosphere there from what is found in other places."

Education in some parts is making progress. The schools in the Edeyengoody district are going on well. Scripture instruction is given daily, and the truth imparted to the children will, it is hoped, by and by bring forth much fruit. At Taruvei West, most of the women are better disposed than the men in religious matters, and this is the case especially with those who have been educated in the schools.

There can be no doubt about the value of education as an evangelistic agency. It costs the Society little, and, as the Report of the Madras District Committee says, when treating of the three great schools, at Tanjore, at Trichinopoly, and at Vepery, "Where the Missionary who can gather around him twenty or thirty Bráhmans or Vellalers, and, by line upon line and precept upon precept, indelibly engrave upon their hearts the lineaments of our Saviour's character and teaching? Stating facts from a Christian standpoint and the constant display of the Christian graces, must tend to enlighten darkness, to disarm prejudice, to awaken aspirations after a higher faith, and to prepare the ground for the reception of the seed, which is the Word of God."

There has been a gradual change in the bearing of heathens towards Christianity. At Alvar Tinnevely, when the Gospel was preached the people listen most anxiously, read the hand-bills given them, admit the Christian truths, but make all kinds of excuses. "In general, the heathen are of good mind now, whereas they were disinclined to our religion before." At Radhapuram, "though there are hundreds in the district to whom the Gospel is a new subject, and though the mass of the people are indifferent and unwilling to give up the licence and worldly amusements of heathenism, still here and there are signs of life. Certain castes having Christian connections are turning their thoughts towards Christianity, and there are individuals convinced, but afraid to confess."

Dr. Strachan at Nazareth, for a long time, was able to do a great deal of good by bringing his medical skill to bear on all classes within miles round. In one year, no less than 40,000 natives were attended to, and every day, except Sunday, about 150 persons assembled at his dispensary, people of all classes—Brahmans, Vellalers, Reddis

Naiks, Shanars, Pariahs, Pallars, Mohammedans, and Christians. There were, at one time, as many as 200 indoor patients, all (for caste reasons) dieting themselves. A short time ago, however, the Society was compelled to ask Dr. Strachan to leave Nazareth to act as Secretary at Madras. His good work in Tinnevely will doubtless not be allowed to languish.

Dr. Caldwell, the senior S.P.G. Missionary at Tinnevely, is once more at Edeyengoody, where he has laboured long and successfully, where he has watched and assisted in the growth of the Church, and where, it is hoped, he may yet be spared to see and take part in a still greater development. It may not be inappropriate to conclude this notice of the S.P.G. Missions in Tinnevely, by quoting from Dr. Caldwell's speech at the Annual Meeting of the Society, held on the 28th April, 1875—pointing out, as it does, a want that is sorely felt at the present time in that part of the Mission field. He says:—

“There is every reason why we should readily respond to the cry, ‘Come over and help us,’ with which India, with her hundred languages and her thousand necessities, invokes our aid. I cannot sit down without adding a word respecting my own hopes and wishes. I hope in August or September to return to India—to return to Tinnevely, my own special field of labour; and it is my earnest desire that I may be accompanied by a band of young Missionaries. Two young Missionaries have already gone to Tanjore, and the Bishop of Madras writes that ‘the news of their arrival was like rain after an Indian drought.’ But, I am sorry to say, it is uncertain whether any new Missionaries will accompany me to Tinnevely. We urgently require the help of four new men, three for Tinnevely itself, and one for Ramnad. May I not hope that some earnest devoted young men, whether in orders as yet or not, will, this day, make up their minds to accompany me on this good errand? God is saying to us, in the voice of events, ‘Whom shall I send? And who will go for us?’ May I not hope that more than one person here present to-day will answer, ‘Here am I; send me?’”

C. W. P.

MISSIONS NEEDED ON THE CAR-NICOBAR ISLANDS.

SCATTERED throughout the Bay of Bengal are small islands, inhabited by races powerful but for the most part wild, yet not indisposed to receive the Gospel, and full of reverence for the English name. The Andaman Isles contain about 5,000 of these people. The Chaplain⁽¹⁾ to the English soldiers who are stationed here to control the convicts sent from Bengal, superintends an Orphanage, where, in the spring of 1874, there were twenty-five children supported by a Government grant. Five children were then Christians, and, as it was expected that others would be baptized ere long, there are now, we hope, many more. The climate is represented as healthy, and the life, for a young man ready for rough quarters and frequent boating expeditions, is said to be pleasant. To the urgent appeal made by the Rev. T. Warneford to the Society on behalf of these islands more than two years ago (see *Mission Field* for July, 1874, page 207), no response could be made. People ready to become Christians are therefore living and dying in their heathen state. Here as elsewhere, the chief want is the men. Contributions which would go a good way towards supporting a Missionary were offered by the English on the spot. But the proffered aid could not be used, for there were neither funds in the Society's coffers to meet it, nor a man to send.

Undiscouraged by long delay, Mr. Warneford has again appealed, not so much this time, on behalf of the Andaman, as of the Car-Nicobar islands. He wrote, on Nov. 19, 1875, from Andaman:—

“I have been a very pleasant trip in H.M.S. *Enterprise* down to the Car-Nicobar and other islands. We were away ten days. On the Sunday we were at anchor at Camaska, where I held service on board, but the Christian residents there, two officers and three subordinates, were all laid up with fever, and unable to attend. I visited them on shore, on Saturday and Sunday, and on Monday we weighed and started for Kamios, where Captain Protheroe had to land to investigate a murder case. The greatest difficulties we had to contend against were the landing, through a high surf, and capturing the Burmese who were the perpetrators of two murders on Car-Nicobar Island. The natives were friendly, though all armed, and swarming on the beach as we landed at each place. They have no spears, bows, nor arrows, only cutlasses or dhars, which they use very adroitly. Captain Protheroe and myself landed alone the

(1) The Rev. T. Warneford has been Chaplain at the Andaman Islands during the ten years that have elapsed since the Bengal Government began to send convicts there.

the contributors, many of them unknown to him even by name, who have helped his labours by their gifts.

Charges of the Bishops of NOVA SCOTIA and of SYDNEY, as well as that of Bishop MACRORIE mentioned above, tell of progress, which is, as might be expected, most clearly to be seen in the growing colonies of New South Wales. From Sydney, from South Africa, and from Huron, we hear of Synods being held. A notice of the Synod of Huron will, it is hoped, be given in the next number of the *Mission Field*.

The news of the *contemplated Resignation of Bishop Hale* filled the inhabitants of Perth with consternation. They went at once to their Bishop, who yielded to their entreaties and consented to remain as Bishop. He had intended to devote himself to work among the aborigines, and it was the feeling that they and the half-caste children were neglected that made him wish to resign. Many of the inhabitants have therefore promised to make a united effort to improve the condition of these races. We rely upon their doing so: for we, children of the nineteenth century, do not use those "little economies" which were practised fifteen hundred years ago to persuade men to hold clerical offices.

An extract from a paper read by the Rev. Dr. FRANCIS HESSEY at the Church Congress treats of an important subject—the *proposed Board of Missions in its relation to existing Missionary Societies*.

An extract from a sermon preached by Bishop WILBERFORCE, showing that the national guilt of the slave-trade calls upon us to testify repentance for the past by doing what we can for the negro race, is printed as a *Plea for Missions*. It is also, in effect, a plea for the disestablished Church of Jamaica in this hour of her trial.

It is hoped that in the next number of the *Mission Field* progress will be reported in the matter of the Society's new House, in Duke Street, Westminster, towards which contributions are invited.

A MISSIONARY'S WORK IN TINNEVELLY.

AN experience of evangelistic work in Tinnevelly, extending over sixteen years, gives weight to whatever is said by the Rev. J. F. KEARNS upon matters connected with Missions in that district.

On the 31st of March Mr. Kearns wrote: "The new year was ushered in with the usual special services of which native Christians are so fond—discharge of guns at midnight, pealing the bells, a carol sung from house to house, and a happy new year wished at the Mission House, followed by midnight service and an early celebration of the Holy Communion."

On the 8th of January I set out for Tuticorin, where on the following day I performed Divine Service, and administered the Holy Communion both to the native Christians and to the English congregation. Next day I examined the Anglo-Vernacular Mission

School. There were eighty-eight pupils on the register, but sixty-seven was the average of the daily attendance. The classes were in excellent order. The senior classes particularly had improved. The new church makes progress. On the 12th I set out, along with Mr. Daniel, the senior curate. On the way my cart upset, and I was much bruised and cut about the arms. The axle of Mr. Daniel's cart broke in two when we were near the village, but he escaped without hurt. The natives would regard these accidents as evil omens, but they did us no harm, and we enjoyed a most delightful day. A new temporary church has been built here at the sole cost of a high-caste convert whom I baptized last year. He had decorated it profusely after the native fashion, and had prepared a sumptuous entertainment for the native Christians. I opened the church, said morning prayer, and delivered an address. The new convert's wife is by no means satisfied with the step her husband has taken. To please him she does occasionally attend church, but she often feigns fits and illness, and then tells him that the devil they were wont to worship is tormenting her because he has become a Christian. He has no faith in her idle tales, but she is to him a thorn in the flesh. I have advised him to bear with her, and to endeavour to win her by gentleness, for he is naturally a man of strong character and somewhat imperious in manner.

At Mel-Seithalei, on the 16th, I held morning service and preached. The congregation was large and very attentive. I moved on towards Govineregi, but there came such a downpour of rain that the floods made it impossible for us to remain out; so we pulled down the tents and turned homewards. On the 22d the weather cleared, and we started again for Govineregi. The congregation were assembled. I examined their lessons, which were very fair, and then performed Divine Service and preached. On the 23d I moved on to Kamararetthiapuram, seven miles further to the north. This is an entirely heathen village, but my tent soon drew a crowd around me. They are terribly ignorant. 'Why should we have knowledge?' demanded one old man whom I addressed; 'what is the use of wisdom? You speak of our souls, and you tell us of a future state, and desire us to prepare for it. Why, we have scarcely enough to support our present wretched existence. If God cared for us, would He impose on us a life so miserable that we dare not spare a day to pleasure without suffering hunger or loss? Work! work! toil! toil! is our daily cry. When our present difficulties have vanished, then tell us of the future.' The old man spoke with violent energy, and was listened to by every one with great satisfaction. I pointed to his body, profusely covered with the marks peculiar to his sect, and said, 'Some part of your time was spent in putting those marks upon your body, and, by doing so, you have admitted that it is your duty to provide for the future. So far we agree. But we differ as to how we should prepare. You believe that by putting those marks upon your body you propitiate the Deity,

An upset.

Church
built by a
convert.Spokesman of
a heathen
village.

who will, in return, reward you with heaven. We believe that faith in CHRIST, manifested by an upright and holy life, is the only means by which we may procure pardon for sin, and heavenly bliss for the soul.' The old man cried out, 'My way is good enough for such as I am,' and left me. There were a great many people present, who all listened to me with attention and respect. I have hopes of this place.

I went from it to Sorapuram, about seven miles to the north. The road was in a terrible state, owing to the recent floods, and it was with great difficulty that we travelled over it. It was intersected with nullahs and ravines caused by the rush of the waters. We reached the camping-ground about sunset, and, finding a number of people there, I addressed them. But, as they were intent upon conversing with me about their temporal affairs, land difficulties, and lawsuits, of which I knew nothing, I turned from them to others who stood at

Obdurate
Sivaites.

a little distance. These were Sivaites, and, as such, rigid abstainers from flesh meat. I said, 'Were you to eat flesh you would believe that you had committed a grave offence, and you might be expelled from your sect and caste; but you utter a falsehood without fear or anxiety. So you pay more respect to mere custom than to moral duty. The object of religion is to make us better: but what you regard as religion is not worthy of the name.' They answered, 'When God changes our hearts we shall worship Him as you say,' and then they left me.

On the 24th it rained all the morning, as it had done during the night, so that it was impossible to go outside the tent. The soil is black, and when it rains the country becomes dreary, desolate, and impassable. About noon the weather changed. I met the congregation, and during the service baptized three adults and three infants. One of the adults, a woman close upon her threescore years and ten, was very infirm, but her demeanour during the service was pleasing. As continued rains on the next two days made it impossible to reach the Vypar district, I determined to push on to Cotton Road and work the villages along it. So about ten on the morning of the 26th we broke up camp, and reached the road with difficulty. The three camping-grounds which we reached in succession were covered

Itineration.

with water; we were all tired and hungry, and, after searching in vain for some dry knoll on which to encamp for the night, we moved on to Puthoor, and reached it as the last traces of day were fading from the sky. We had travelled, since breakfast, sixteen miles, in a heavy driving rain, the roads ankle deep in mud, and we were wet, cold, and hungry. Our cattle were in a sorry condition, and the place we were now in, though free from mud, being sand, was so saturated with water that it was with difficulty we could pitch our tents; the pegs had no hold in the wet earth, and we were obliged to 'hush the tent.' It was nine o'clock at night ere we got our camp fires lighted to cook our food—no very easy matter, as the rain was still falling—but at length we appeased hunger, and were glad to lie down, damp or wet as was everything around. It rained

all night, and on the 27th there were floods everywhere. I assembled the congregations for morning service and preached to them. I then examined the school-children, whose lessons gave me much satisfaction. It continued to rain all day. I left my camp standing, and moved into Tuticorin, to take the services on Sunday, and administer the Holy Communion, after which I reached home the 31st of January."

On the 4th of February Mr. Kearns started for another tour, which lasted till near the end of the month. Though he passed through different districts, the character of the people and of the work closely resemble that described in the tour related above. A satisfactory account is given of the schools, which have now been worked for a year under the system of payment by results. "During the first quarter of the year twenty adults and thirty-five children were baptized. The Holy Communion has been administered weekly, though not every week in the same church, and the communicants have continued to increase steadily. The accession from heathenism are encouraging. There have been a few apostacies in one village in the northern portion of the district, caused by the power of a man of great wealth."

Progress.

A later communication from Mr. Kearns gives portions of a journal written during the quarter ending on the 30th of June. I writes: "On the 3d of April I sent my tent to Tharavai Kullam, village on the sea-coast, distant from Puthiamputhur about twelve miles eastward. I arrived next morning and examined the schools which were in excellent order. They are conducted on the system of payment for results. After the school examination the congregation assembled. I heard their lessons, which were very satisfactory, and then celebrated Divine Service, during which I baptized an infant and preached. In the evening I went to Sackamalpuram, a village about four miles distant. Next morning I examined the lessons of the congregation, and had service with sermon. On the way from the church to my tent, I fell in with a few pilgrims of the Carpenter caste. I opened a conversation with them, but all I could elicit in reply was that they were too poor to trouble themselves about religion, and that if they received their dues from the farmers they would be happy enough."

Village
Christians.

In the afternoon I left for Vepalodei, about six miles distant, halting on the way at a village named Thurisamipuram to open a new school-chapel. The building is in the ordinary style, good and substantial of its kind. It was built at the sole cost of the congregation. I had prayers in it, with a short address, and then went on to my camp. Next morning I examined the lessons of the congregation, which were very poor. The people here are climbers of the palmyra. The climbing season, which commences early in January, lasts until the end of July, and during this period lessons of all kinds are sadly neglected, as the entire family of the climber are employed in the palmyra forest from dawn to night. Next day, after morning service

School-chapel
built by
palmyra-
climbers.

and sermon, I struck tent, and moved on to Pannioor, but found most of the people employed in the palmyra forest. Those who were at home came to evening service: their lessons were very poor. At Keshalapuram there were only nine children in the school; the rest were in the palmyra forest. Morning service was held, and a sermon preached. The lessons of the congregation were rather poor. In the afternoon I set out for Yethiranipetty, a village on the north bank of the Vypar River, and distant about ten miles. Some parts of our road to the Vypar River lay through thickets of thorn bushes, more across heavy sandy plains: it was troublesome throughout to our cattle. There was some difficulty in fording the river, not so much from the water, of which there was little, as from the exceedingly deep and heavy sand. When we had crossed it and were on our way to camp, I fell in with a man who had been sentenced to six months' imprisonment for assisting in burning one of our school-chapels ten years ago. Many others had been punished with him. He now gave me the history of the entire affair. He and two others had taken only a small part in the matter, and this not of choice, but through fear: 'But,' said he, 'not one of those men who did actually put their hands to set fire to the chapel lived to return. I am sorry,' he added, 'for the part I had in it, but you must pardon me, and be to me as you are to others—a father.' About sunset we reached Yethiranipetty, tired and hungry. Next morning a glorious congregation assembled in the church, all neatly dressed, and looking cheerful and comfortable. I examined their lessons, which were good, and then had full morning service, during which I baptized six infants and six adults, and preached. I then examined the schools, and found the children much improved. There is an English class, in which are three high-caste boys of very considerable ability. I addressed some heathen who were near my tent, upon the claims of Christianity. They answered with the old excuses.

I now struck tent and started for Negalapuram, about twenty-two miles distant. It was a long and tiresome march, and we did not complete it till about nine o'clock at night. We were very hungry and very thirsty, for the water throughout the journey was not fit to drink. Glad were we to sit down to a meal of savoury curry and rice and good clean water. Next day being Sunday, Mr. Yesudian said prayers, and I preached to vast congregations. Next day I visited Thurisamipuram, five miles distant. The floods of the north-east monsoon were unusually great, and this village suffered in common with others. The little school-chapel had been completely destroyed, and a *pandol* (or shed) supplied its place. Beneath this the congregation met, a vast crowd of heathen being assembled outside. We had morning service, and I preached. The heathen listened most attentively and respectfully. Here

Heathen
at church.

I spoke to an apostate: but his heart is hard as a stone. There is more hope of the heathen than of him. This has ever been my experience of apostates from Christianity. Next day I examined the schools at Negalapuram. The attendance was not so good as usual,

as the children were busily employed in the fields picking cotton from the trees, cotton being the great agricultural product in this part of Tinnevely. The following day I left for Marthalapuram, about seven miles further to the north. There is no church here, so the congregation assembled beneath the branches of a huge tamarind tree. A crowd of heathen stood close by, listening. It was thrilling to hear the hearty responses of a hundred voices during morning prayer. I preached on the duties of Christians. At sunset we reached Puthoor, about six miles further on.

Service
under a
tamarind tree.

Next morning the congregation assembled in the new church. I examined their lessons, which were fair, and then performed Divine Service, baptizing one infant and two adults. They were husband and wife. As heathens they were regarded as very truthful, honest and pious. The husband's character for uprightness was such that an opinion given by him upon the petty disputes that frequently arise among the natives was always accepted as just, and no appeal from it so much as thought of. The reading, first of other Christian books and then of the New Testament, together with conversations with the native curate of this district, resulted in his abandoning Hinduism, though he did not openly embrace Christianity. He fitted up a room in his house as a private chapel, and there he daily read the Scriptures and prayed to God. His prayers were chiefly for pardon and for light. They were heard. He came to my tent, told his story, and begged to be publicly baptized along with his wife. Since his baptism he has been subjected to a series of petty annoyances by his heathen relatives and friends. But he is unmoved by them. When I spoke to him of his trials, he said, with unaffected simplicity, 'Sir, CHRIST suffered many wrongs; what wonder if I am called to endure sufferings?' I have great hope that the influence and example of this one man will bring large accessions to the Church.

Converts.

In the afternoon we started for Sitthanaickapetty, a journey of eleven miles, and arrived there about eight o'clock at night. While the tent was being struck we spoke to the bystanders, who answered with the old objections, such as 'Will Christianity give us food? will it pay our debts?' Mr. Yesudian left camp this night for home, having been with me for ten days. As the school-chapel had been destroyed by the floods, the people assembled in my tent. There I heard their lessons, which were by no means well prepared, held service, preached, and received four new converts. In the afternoon I moved on to Pommeapuram, about eleven miles distant. Near to where my tent was being pitched is a grave. It was unusually neat, being whitewashed and having a few flowers strewn upon it. While I was looking, a young man and a little girl reverently approached the grave, placed curry and rice upon it, also some betel leaf and areca nut. They then walked round the grave three times, and, standing, looking towards the setting sun, the man repeated three invocations, and before each invocation prostrated himself upon the earth. He was offering to the

Offering to a
grandfather's
manes.

[Mission Field,
Nov. 1, 1870.]

manes of his grandfather, and the food was what his grandfather had loved while on earth. When he had finished, I asked him kindly what he meant by all this ceremony. He answered, 'Nothing, Sir,' and walked away. Next day I had morning service and sermon. There was a good congregation.

In the afternoon I went to Mel-Seithalei, about five miles distant. I found the native clergyman in great sorrow. He had just lost his daughter by cholera. The effect of her example, both upon Christians and heathen, has been most remarkable. The wife of a heathen Government official learned to read solely because she saw the advantages of it in her. She was entirely educated in our boarding-school. Such schools do much good indirectly (besides their immediate work), and of this we can only

Great use
of boarding
schools for girls.

see a part from time to time, as it were by accident. Eighteen months before, I had married the young woman now dead to a very respectable man, in the presence of a large congregation in this place. Ere she died she was strong enough to declare her firm faith in CHRIST JESUS, and the last words she uttered were, 'LORD JESUS, receive my spirit.' Next morning Mr. Daniel said prayers, and I preached and administered the Holy Communion to twenty-seven persons.

In the evening I moved on to Kumarapuram, eight miles distant. There could not have been less than 300 people assembled here when I arrived. They were engaged in cock-fighting. The

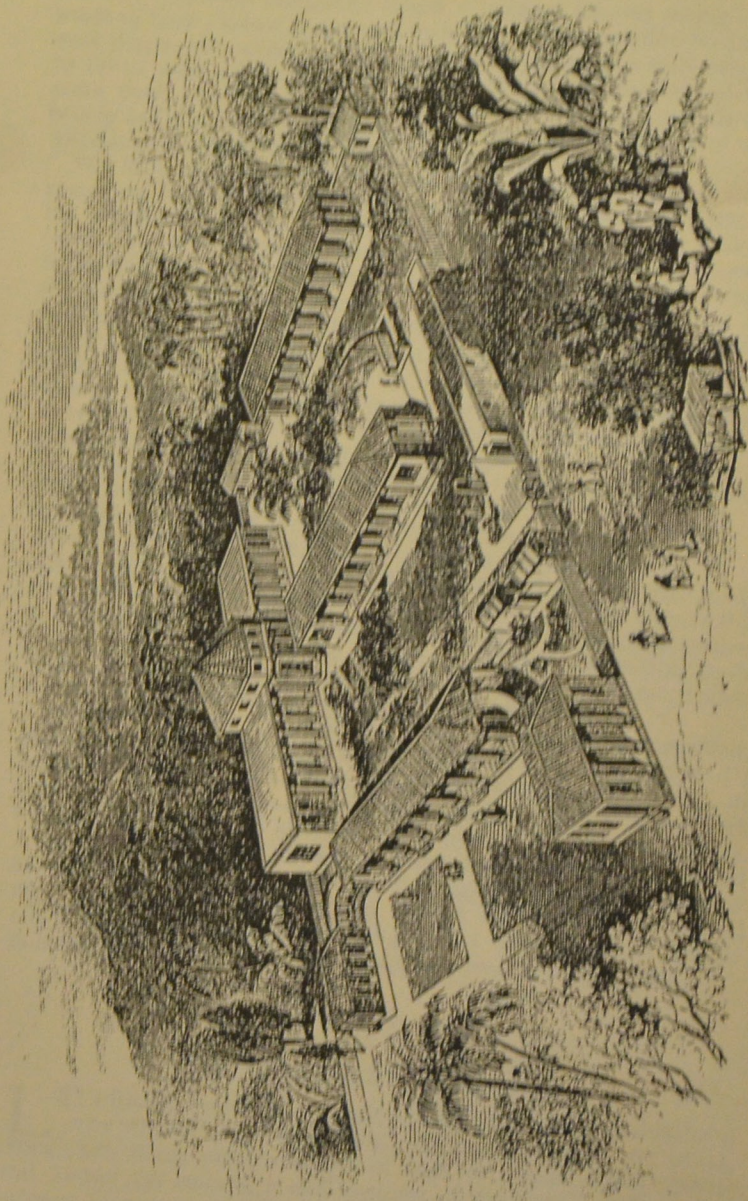
Cock-fighting.

police who were present enjoyed the spectacle. They were too intent on their cruel sport to attend to me. Cock-fighting in India is productive of many vices, principally robbery. Next morning I assembled the congregation: the attendance was very large; the lessons were excellent. We had morning service with sermon. I admitted two adults as candidates for baptism, then struck tent and moved to Tuticorin. There we had, next morning, Tamil service with Holy Communion. Mr. Gnanapragasam preached."

Mr. Kearns, who had now been in camp for three weeks, returned home. On the 10th of May he started again. After visiting two Mission stations, where he did the usual work among the Christian population, he reached Sawyerpuram, where, besides duties in church and school, he baptized two high-caste converts during the service, and in the presence of all the pupils of the seminary.

Sawyerpuram
seminary.

"For some time the Sawyerpuram seminary has been open to all classes as day-students on paying the usual fees. Many persons have availed themselves of this privilege, chiefly Brahmins and Vellalars; and as these come from a considerable distance, they built at their own cost a range of houses outside the walls, in which they reside. About twenty-five high-caste Hindu youths were in this way students of the seminary, preparing for the university or for Government employments. Some months ago the Moonshee, who is a Christian, informed me that several of those youths had lost all faith in Hinduism, and intended to become Christians. About

[Mission Field,
Nov. 1, 1870.]

SAWYERPURAM SEMINARY.

the time of my visit three of them—a Brahmin and two Vellalars—openly declared themselves. This brought all their friends at once to Sawyerpuram. Mr. Adamson, the Principal, allowed the parents and friends to see the lads and to converse with them. They plied them with all sorts of arguments, coaxed them, and endeavoured to work upon their fears, but in vain. At length the parents and friends said they would no longer interfere, as they were satisfied that no undue influence was being exercised. That very night the Brahmins assembled in force secretly, and carried off the Brahmin convert. He contrived to escape, and fled to the station of the *Church Missionary Society*; but the European Missionary was absent.

*Brahmin convert
betrayed by an
apostate.*

The young Brahmin, who was anxious to reach Sawyerpuram, asked for a guide. The guide obtained was an apostate, and, on learning the nature of the service required of him, hastened to the Brahmin's friends, and agreed to deliver him up to them for five pounds. The sum was paid, and a strong ambush was laid in the jungle on the road to Sawyerpuram. When the Brahmin and his traitorous guide reached this part of the road, he was seized and carried off to a distant part of the country.

At this point of the story I reached Sawyerpuram, and Mr. Adamson told me how matters stood. I sent for the Vellalar lads, heard their reasons for becoming Christians, and, while approving of them, told them of the bitter and relentless persecutions they must as Christians endure. They said they had considered the matter well, and were prepared. After some advice I let them go to their rooms, intending to defer their baptism for a month; but I was obliged to alter this arrangement. The mother and friends of the lads, who were about the place, had access to them, and tried every means in their power to persuade them not to become Christians. The mother tasted no food for three days. She was a most pitiable object. She went on her knees and implored her son—her only son too—not to forsake the religion of his fathers. Though visibly moved, he was inexorable in this matter. Lastly, the mother brought a

*A Hindu
necromancer.*

necromancer, who performed some incantations outside the walls, potent enough, he said, to sweep Christianity from the lad's thoughts before sunset. The sun set and rose again, but the young man was at heart a Christian still.

I now felt convinced that if I left Sawyerpuram without baptizing the lads, their friends would use my doing so as an argument to prove that I had no confidence in their professions, and so might perhaps succeed in shattering their faith. I therefore sent for the lads, examined them again, and as their answers were such that I felt I could not reasonably defer their baptism, I told them that on the following morning I would baptize them publicly. In the evening we were informed that a riot was in contemplation. I did not believe

*Vellalar
people
baptized.*

it; but, as a precautionary measure, the police were communicated with, and four constables were posted in the little village. As soon as the lad's friends heard that they had been baptized, every one of them left the place. Caste was

broken: they were Hindus no longer. Before I left, the young men wrote to their parents to say that their love and veneration for them were deeper than ever; and that their wish was to live with them—to be to them all that sons should be, but to be Christians at the same time. The letters were returned. The ages of the lads are twenty and nineteen. According to Indian law, a Hindu is of age when he has completed his sixteenth year.

We have recently heard from the Brahmin, who writes, 'If God spares my life, I shall return to Sawyerpuram to be baptized.' He is the ablest man of the three, and has over and over again broken caste. He is at present under strict surveillance, all his movements being narrowly watched by his friends; but of his ultimate escape there can be no doubt. Should he come to us again, as we trust he will, we shall take care that his liberty is not interfered with a second time." With what reverence the Brahmin is still regarded, and how much a man of that caste gives up in becoming a Christian, may be seen in another part of Mr. Kearns's journal, where we read: 'At Veerapandyapuram there are no Christians, but the head man of the village received me with every mark of respect. He is wealthy, and charitable to the poor. I had a long conversation with him about Christianity, but although he was very attentive, I do not think that I made the slightest impression upon him. Ardently attached to Hinduism, late events have bound him to it more closely than ever. Though he had been married many years and had seven daughters, he had no son. To all Hindus this is a great calamity, but to this wealthy man it was a daily sorrow. By the advice of a friend, he spent 10,000 rupees in feasting Brahmins. A year afterwards a son was born to him; and he considers this a reward for his meritorious feasting of the Brahmins.'

*Hinduism
still
powerful.*

Mr. Kearns finally returned to his head-quarters at Puthiamputhur, after having visited seventeen more villages, in each of which he did useful work amongst the native inhabitants, heathen or Christian, or both. Nor were Mr. Kearns's labours restricted to Missionary work amidst the heathen and pastoral work among the native Christians. At several places where there is an English population, he preached and administered the Sacraments to congregations of his countrymen; and at Tuticorin he found that an English seaman, second officer in his ship, was ashore dying. The sick man sent for the minister of God, and died very calmly, trusting in CHRIST JESUS.

THE MISSIONARY IN GUIANA.

LETTERS in which Missionaries give their first impressions of a new district are always valuable, especially when the writer, though new to his present sphere of work, is a man of experience, and knows the languages and customs of the people. This value belongs to a communication lately received from Guiana, from the

The Society agreed to sanction the expenditure of 190*l*. for the purposes stated.

8. In compliance with a request of Bishop Twells, conveyed through the Rev. J. G. Cowan, the Society resolved to place on its list the Rev. G. Mitchell, of Smithfield, ORANGE RIVER Free State, *vice* Rev. A. Field, resigned.

9. A letter, dated 15th December, from the Bishop of HONOLULU was read, requesting authority to place on the Society's list two American clergymen—the Rev. H. B. Whipple and the Rev. P. Gallagher, in the place of the Rev. E. Ibbotson and the Rev. G. Mason. The Society acceded to the Bishop's wish.

10. The following letter, dated 7th December, from the Bishop of MONTREAL was read :—

"I have been requested to apply to you on behalf of the widow of the Rev. R. R. Burrage. Mr. Burrage came out to Canada, I believe, about 1818, and has been ever since on the Society's list. He has been superannuated for the last few years, and receiving a pension from the *Society for the Propagation of the Gospel* of 100*l*. sterling per annum, and died in this city on Monday last, having for some time past resided here. He was not one of the officiating clergy of this diocese. Like the other Missionaries who were engaged at that time, I know that he always considered that his widow would receive a pension from the Society at his death. He had been very ill for some time, and leaves two unmarried daughters besides his widow, and with very little to support them."

The Society agreed that Mrs. Burrage is entitled to a pension, in virtue of the Society's compact with the Government in 1834.

11. On the application of the Rev. C. G. Curtis, of CONSTANTINOPLE, it was resolved to allow a gratuity of 20*l*. to Mr. J. P. Williams, Catechist, in consideration of expenses to which he has been put by the sickness of his wife.

12. On the recommendation of the Board of Examiners, the Rev. J. O'B. Hoare, of Earl's Colne, was accepted for a grant of passage-money to Christchurch, New Zealand; also, Miss F. Wheeler, for an appointment as schoolmistress at Delhi; also, H. W. Rawlinson, as a Mission Pupil-Teacher.

A few grants of minor importance were made. Twenty-five new members were incorporated.

THE MISSION FIELD.

MAY 1, 1865.

A MISSION IN TINNEVELLY.

THE following Report which has just reached the Society will give our readers in a short compass, a complete view of a year's operations in an advanced missionary district in South India. The Missions of Moodaloor and Christianagaram are now placed together under the charge of a Missionary in whom many of our readers feel a personal interest, the Rev. C. E. Kennet. The whole population of the two districts has been stated at 27,000; and if only about one-seventh of this number has been converted to Christianity, the remaining 23,000 heathens present an ample field for the efforts of the Missionary and of the Christian Church in which he presides.

"The statistics of the united Missions of Moodaloor and Christianagaram, according to the Returns made at the close of the year, are as follows :—

Christianagaram. Baptized, 1,415; unbaptized, 341; total, 1,756.

Moodaloor. Baptized, 1,859; unbaptized, 365; total, 2,224.

The whole number of souls therefore under my care is 3,980. The body of communicants in the Moodaloor district numbers 297, that in the Christianagaram district, 219, making a total of 516. I have baptized 37 adults and 98 children during the year in the two districts. I trust and pray that of those who have put on Christ by Baptism, many may be found at last to have abided in Him as living branches of the True Vine, bringing forth fruit unto eternal life.

State of the Mission.—Both districts have made decided progress during the past year, though in different ways. Christian-

ngaram, which is of far recenter growth than Moodaloor, shows an increase of eighty-three souls won from heathenism and added to the Church; Moodaloor, without losing any, has yet only progressed in eternal strength—"in quietness, and in confidence." The people there have had no law-suits nor quarrels to take them before the secular courts, while spiritual discipline has done all that was needed for the correction of offences; and the contributions raised by the native church not having to meet extraneous expenses, have been devoted in faith to the formation of an endowment for the Church itself. The sum of 550 rupees, or 55*l*. has been saved with this object, and will be the nucleus of a fund which will, in eight or ten years' time, be sufficient to support the native pastor of the flock.

May I hope that some of my many kind friends in England will help me in securing this great object?

Work amongst the Heathen.—During the past year an unexpected movement has taken place among a caste called "maravers," who claim a higher position in the social scale than any connected with the Mission as yet. They were distinguished archers and spearmen in the Polygar wars, and retain traces of their warlike disposition in acts of daring and robbery to which they readily lend themselves. A community belonging to this caste live in the seaport town of Kulaségrapatnam, which has been, hitherto, an impregnable fortress of heathenism: but it has now sustained a breach by means of which we may hope to make further conquests; for this community have, almost as a body, put themselves under Christian instruction, and remain steadfast in their profession of the new faith. Experience suggests the need of caution in admitting them to Baptism, but a simultaneous movement having occurred among others of the same caste in the Moodaloor district, makes me entertain the hope, that as difficulties in respect to marriage within their own caste will be thus obviated, they are likely to adhere as an integral portion of the Mission.

Schools.—The Boarding Schools of Christianagaram and Moodaloor having been amalgamated, the new School-house built partly by grants from our own Committee and that of the C. K. S. and partly by contributions from our English friends, is found to furnish

full accommodation for our enlarged establishment. We have now twenty-four boys, and forty girls, and their general conduct and progress in learning continue to afford us comfort and encouragement. Three of our eldest girls have now found employment in the School in which they were themselves trained from early childhood, and render very efficient help in their way. Of the boys three or four have been sent to our Training Institution at Sawyerpuram, where they are making satisfactory progress. The village schools of the two districts have 981 children on the lists, with an average attendance of 754. The Anglo-Vernacular Schools at Kulaségrapatnam in the Christianagaram district, and at Thattarmadam in the Moodaloor district for the higher classes have as yet produced no fruit. The head boy in the former school shows a decided preference for learning, and though pressed much by his parents to leave school for some employment, persists in attending to his studies, and is becoming bold enough to think and speak slightly of his idolatrous religion. One or two Brahmin boys also exhibit signs of attachment to the school. Prayer is daily offered in the hearing of the scholars for Divine grace to enlighten their own souls and those of their parents and friends.

Record of an old Christian's departure.—I cannot forbear mentioning, that of those who have been called away from earth, one old member of the Moodaloor Church appeared so ready and fitted to receive the summons, that his death produced a very solemn and wide impression on the minds of his people. His name was *Dan*, and he was the only surviving link between the past and present of the Moodaloor Mission; for he had seen and heard the early Missionaries, Gerické and Kohlhoff, and could narrate the history of all the native pastors in succession from the very first until the Mission passed into the hands of the present generation of Missionaries.

"—in calm old age
His childhood's star again did rise,
Crowning his lonely pilgrimage
With all that cheers a wanderer's eyes."

After a middle life of careless indifference to spiritual things, his later years seemed to reflect the light which had shone upon his

childhood; for the prayers and hymns taught him then came back to his mind with marvellous rapidity, and the old man bereft of bodily sight would sit by himself enjoying the mental vision of the past, and words of praise and prayer early learnt, once forgotten, but at length recovered, would cheer his solitary spirit from day to day. He used to totter to the rails of the Chancel, latterly to receive the Holy Communion, but when at last unable to do so he kept to his bed and waited for his end. I administered the blessed Sacrament to him on the morning of the day he died at his own request, and he received it with simple faith and deep reverence. He entered calmly into rest almost immediately after, on November the 9th.

Conclusion.—Although I have had no apostasies to mourn over, and have dwelt principally on the more cheering features of my work, it will not be supposed, I hope, that I have been without sorrows and troubles to dispirit and try me at times. The work of soul-warfare is attended with the same difficulties everywhere, and more perhaps where Satan has long held undisputed sway as in this land. Church life, to be worth anything, must have its roots deep in the inner being of souls: and communities of professing Christians enjoying privileges such as form the inheritance of our English Church as planted here, can only benefit by them so long as personal spiritual religion turns them to real account. And here is often the main source of trial to the Missionary's heart. Outward conformity to Christian rules, and apparent devoutness in the use of Christian ordinances, are too frequently found to be little protection in the hour of temptation, and the ministry of consolation is rarely sought for, when a fall so deadens the sense of sin as to leave the mind almost incapable of shame or sorrow. Yet the grace of the Comforter is our strength, and "thanks be unto God for His unspeakable gift."

CHARLES EGBERT KENNET.

MISSIONS TO ASSAM.

It may not generally be known that the Society has opened a Special Fund for supporting Missions in the province of Assam, with the view of meeting the claims as well of our own countrymen as of the natives for spiritual instruction in the ordinances of religion. The following facts are considered to constitute a case for Missionary exertions which must command the sympathies and ensure the support of the Christian public at home. The greater part of the province of Assam was ceded to the British Government at the close of the first Burmese War in 1826. The native population, as stated in "A Sketch of Assam," by an officer, published in 1847, is 800,000, and consists of various tribes. Their religion (such as it is) seems an offshoot of Hindooism without caste, but amongst the greater number of the Valley Tribes there is little or no religion, whilst among the Hill Tribes there has been shown a great desire to avail themselves of Christian instruction and baptism where it has been within their reach. About the year 1837, some American Baptist Missionaries settled themselves first at Suddeah (lon. 95° 35' east, lat. 28° north), but afterwards removed to Tezporé, some fifty miles to the south-west, and are now, it is believed, on the north side of the Burhamputra. They accomplished a great work in the translation of the New Testament into the native tongue, but their success in Christianizing the natives has not been great, a result which may be partly attributed to their wandering amongst the savage tribes, instead of opening schools and affording instruction in the first instance in the populous villages of the plains.

With the exception of military chaplains (if any) the only episcopally-ordained clergyman at the end of last year in this very large province was Mr. Hesselmeier, the head of the Society's Missionary establishment at Tezporé. A new state of things has however recently arisen in that part of Assam into which it is now desired to introduce Missionary effort and exertion. Following the course of the Burhamputra, some fifty miles beyond Tezporé, the tea country commences. From lon. 94° east to the mountains

for this country, to follow up the deep interest which has been awakened by my visit, and to obtain therefrom friends and clergy. I regret that the English Presbyters hang back. Mr. Bangham's splendid offer to this day has not been used in consequence. I sail, after receiving, with the Bishops and Clergy of New York, the Holy Communion at Trinity Church, on Thursday next, March 1st."

8. Resolved, on the application of the Bishop of Huron, to place the Rev. W. Daunt on the Society's list, in the room of the Rev. R. Montgomery, of Dungannon, deceased.

9. A letter was read from the Bishop of Huron, dated April 14th, in reference to the proposed grant towards the Endowment Fund of that Diocese (see *Mission Field*, p. 91).

Resolved, to grant the sum of 1,000*l.* to meet the sums already raised in the country, and to request the Bishop to invest the Fund in securities approved by the Church Society and himself, and to report on the same to the Society.

10. On the application of the Bishop of Wellington, the appropriation by his Lordship and the Synod of the Society's grant of 300*l.* was approved.

11. The sum of 100*l.* for the support of the Schools attached to the Mission at Constantinople was granted for one year; at the end of which time it is expected that the new Memorial Church with its School will be available for use.

12. The Rev. T. Nevin gave notice of the following motion to be made at the Meeting in June:—

"That a list of the Incorporated Members be printed in December in each year, and a copy be given or sold to any Member who may require it."

Nineteen new Members were incorporated.

The Rev. J. E. Marks has arrived at his Mission in Burmah, and a telegram has been received reporting the safe arrival at Rangoon on 28th April of the "*Indiana*," with the mission party which left England in November last.

The Bishop of Adelaide is on his way to England.

THE MISSION FIELD.

JULY 2, 1866.

EDEYENGOODY MISSIONARY ASSOCIATION, DIOCESE OF MADRAS.

It has probably never occurred in the course of Missionary enterprise that an Association formed for the accomplishment of a special missionary object, has lived and energized for eight years, and has then been voluntarily dissolved, because the object proposed has been attained. Yet such, in few words, is the substance of a communication recently received by the Society from Dr. Caldwell, the Missionary of Edeyengoody, who has laboured for years with a zeal, prudence, wisdom in the use of means, and with large-hearted charity, seldom found united in one person.

It will be remembered by the readers of the *Mission Field* (see vol. iii. p. 241), that immediately upon his return from a visit to England in the year 1858, Dr. Caldwell called together the native Christians of Edeyengoody; and pointing out to them that in the larger portion of the district, viz. that lying to the west of the River Nattâr, which unequally divides the Mission, the great mass of the population were still in heathen darkness, he invited them to enrol themselves as a Missionary Association for the spreading of the Gospel in the west. The appeal was met by a hearty response, a Native Missionary Society was formed, subscriptions were freely offered, plans were formed, adopted, and carried out by the natives themselves; and the success of their operations has been from time to time reported in these pages (see vols. vii. pp. 1, 152; viii. p. 73; ix. p. 32). And now Dr. Caldwell writes word that the Edeyengoody Native Association has ceased to exist, its work having been so far accomplished that the district which has been the scene of their exertions is in a fit condition to become itself a new centre of Mis-

sionary work, having been incorporated in a new Mission now in process of formation :—

“ For the last seven years,” Dr. Caldwell writes, “ a Native Missionary Association, supported by the people belonging to the older congregations to the east of the Nattâr River, has been endeavouring to evangelize the tract of country lying between that river and Travancore. This society has been very successful in calling forth the zeal and liberality of the mem-

Seven Years' Work.

bers of the older congregations, and has also been favoured with an encouraging amount of success in the department of work which it undertook. It wholly supported eleven Catechists, three of whom were occupied exclusively in itineration amongst heathens, and has been the means of forming or strengthening sixteen small congregations. The connexion of this Association with the region west of the river recently came to an end by the formation of the tract of country referred to into a new district independent of Edeyengoody, though temporarily under my care still, and the Association will henceforth assume a new name, and occupy itself in a new department of work.

This event has been brought about in consequence of an agreement recently entered into respecting boundaries between the Missions of the *London Missionary Society* in South Travancore and those of the *Society for the Propagation of the Gospel* in Tinnevely, in virtue of which the political boundary between the territories of the Rajah of Travancore and the Queen's territories in Tinnevely has been adopted as the boundary between the Missions of the two Societies. By this arrangement six congregations, comprising 552 souls, have been transferred to our Society.

Transfer of Missions.

It would not have been fair or right if the members of those six congregations had been transferred like sheep from one fold to another without their consent; but there could be no doubt in this case of the transfer being in accordance with their wishes, and the result has proved the advisableness of the arrangement. The reasons by which the people were led to desire the change were not ecclesiastical, but local or national, and such as were no

discredit to the Missionaries or Agents of the *London Missionary Society*. That Society was regarded as a Travancore Society, its Missionaries residing in Travancore, and its basis of operations being in Travancore. Hence the members of the isolated congregations it had formed in a portion of Tinnevely came naturally to prefer being connected with a Tinnevely Mission. Though,

Church Influences.

however, the members of the transferred congregations did not appear in the first instance to be influenced by ecclesiastical predilections, it seems only fair to mention that it is evident, now that the transfer has taken place, that they like the change even from an ecclesiastical point of view. Fifty copies of the Tamil Prayer-book found purchasers amongst them immediately, and they show in various ways that it is a pleasure to them to find that they have now a part of their own to take in Divine Service. Four out of seven Native teachers joined us, together with their people, and the people of a village who had expected to be transferred, but who were excepted from the arrangement, have never ceased to express their regret at being left behind. This is quite in accordance with what I was prepared to expect; but the popularity of the transfer amongst the heathens living in, or in the neighbourhood of, the villages to which the transferred congregations belong, is still more satisfactory, as it was not for the sake of gaining possession of those congregations that I proposed the arrangement respecting boundaries, the transfer of those congregations being only an incidental result of that arrangement, but for the sake of being enabled to labour for the evangelization of the heathens all around, in the tract of country to the west of the river, and to take advantage of every opening that presented itself, without danger of collision with the agents of any other Society.

I am glad to say that my expectations as regards the progress that might be made amongst the heathens around bid fair to be more than realized. Within two months from the date of the transfer the congregation in one village has increased from twenty-nine to fifty-one. In another place there has been an accession of thirty-two souls, and the beginning of another congregation has been formed in the

Church Progress.

vicinity with eight souls. In another place again there has been an accession of seventy souls; in another of eleven; and at the village of Koodenkulam, the large congregation belonging to that place, comprising 394 souls, has received a continual stream of accessions, which now raise the sum total of souls belonging to that congregation to 609. There was scarcely room in the church for the people who attended prior to these accessions, and now it has become necessary to divide the congregation into two portions, and to have two successive services in the same church. Notwithstanding the number who have abandoned heathenism in this village, it is so populous that double the number remain in heathenism still. The various accessions that have been mentioned, including some others that have taken place in the same neighbourhood, amount to more than 400 souls, besides which a large number of people evince more or less inclination to follow the good example of those who have joined. The accessions that have taken place, in almost every village where a congregation existed, are the best proofs that can be desired that those congregations were in a sound condition, exercising a beneficial influence on the heathen around, and preparing the way for their reception of Christianity; but it appears to me quite fair also to hold that they afford an excellent vindication, if any were required, of the propriety of allowing local and national predilections to come into play, whenever it is possible to do so; in addition to the influence of Christian teaching.

I have been struck indeed, not only in the neighbourhood of the transferred villages, but throughout this new western district, with the friendliness of the heathens generally towards the Christians, and their apparent preparedness for the reception of Christianity, though, without some providential impulse or deepening of their convictions, they may live and die as heathens notwithstanding. Wherever I go the heathens listen to what is said with attention and evident respect, and generally plead only for time to make up their minds, or for the arrival of a more convenient season. I have scarcely met with a single person who seemed able or willing to argue for heathenism.

The tract of country comprising this newly-formed district of

**Friendly
Feeling.**

which our Mission is now exclusively in possession, except in so far as the Romish Missions are concerned, and for the energetic evangelization of which we alone are now responsible, is about twenty miles in length, with an average breadth of about twelve miles, and contained in 1851 a population of 23,000 souls. The number of native Christians connected with the various congregations, old and new, in this locality is about 1,600. It is evidently desirable, therefore, that this district should not any longer be regarded as a mere dependency of Edeyengoody, but that it should be formed into a separate district, under a Missionary of its own, with station buildings of its own in some central place. Arrangements have been commenced for carrying this plan into effect; and judging from the history of the past, and from what has recently taken place, I shall be much mistaken if it does not prove to be one of the most progressive, as even now it is one of the most promising, of the newer districts connected with the Society.

**Extent
of New
Missions.**

If I were younger, or in better health, I should be delighted to make over Edeyengoody to another Missionary, and establish my own quarters in the new district. Now that instead of having six European Missionaries located in Tinnevely, we have only three, there seems little probability of the Society being able to place any other European Missionary in charge at present.

Probably the best arrangement that is practicable at present is to locate a native Missionary in some central place in the district, perhaps in RADHAPURAM, and, in addition to this, to continue visiting the district myself as heretofore, and exercising a general supervision of its affairs. I have asked the Society to enable me to do what I can for the consolidation and extension of the work which has opened out to us in this region, and, as my health is precarious at the best, to enable me to do quickly whatever it enables me to do, and I have every reason to hope and expect that my propositions will receive its favourable consideration.

**New
Arrangement.**

The Edeyengoody Native Missionary Association has now ceased to exist, in consequence of the formation of the tract of country in which it laboured into a district, or rather it has by that event been

set free to direct its contributions into another channel. Most of the members of the transferred congregations are equal, if not superior to, the members of the congregations in the district of Edeyengoody proper with respect to worldly circumstances, so that it is neither necessary nor desirable that the Catechists employed in the west should any longer be supported by the congregations in the east. On the contrary, I hope soon to set on foot in the west a plan of action similar to that which has been so successful in the east in educating native liberality."

We subjoin a few extracts from other portions of Dr. Caldwell's Report, giving some interesting particulars of the results of his long-continued labours in Edeyengoody :—

"There has been an increase during the period in the numbers enrolled in the lists of the various congregations of 246 souls, viz. 114 in the list of the baptized, and 132 in that of the catechumens or unbaptized persons, converts from heathenism, who have placed themselves under Christian instruction and pastoral care. There were fifty-two adults baptized. The total number of souls in the congregational list now reaches 3,318. These numbers and all other numbers included in this summary related to the district of Edeyengoody proper, as it existed prior to the 1st September, and include neither the congregations transferred to us on that date by the *London Missionary Society*, nor the accessions which those congregations have received since the transfer.

The local contributions to religious and charitable purposes have not fallen off, though they have not increased to the extent I anticipated, owing to the partial famine that has prevailed. The amount raised during the nine months included in this report was 1,540 rupees, of which the largest item, viz. 913 rupees, was collected by and for the Native Association for the Propagation of the Gospel.

The contributions of the people in rural neighbourhoods to religious and charitable purposes must always be influenced by the fall of rain, on which mainly it depends whether they shall be in comfortable circumstances or in straits, and I was prepared to find that

there was a considerable falling off in the contributions this year, owing to the continuance of the drought. I was gratified and thankful, however, to find, on making up the accounts at the close of the nine months, that, notwithstanding the privations the people were enduring, they allowed no falling off to appear in the amount of their contributions. A year of unexampled scarcity has not proved inferior in liberality to any previous year.

[P.S.—*December 1st.* I am sorry to say that since writing the above there has been no improvement in this neighbourhood. The monsoon, though plentiful in the interior, has again proved a failure along the coast line, and the people look forward with gloomy forebodings to the next year.]

It not unfrequently happens that the husband becomes a Christian whilst the wife remains a heathen, and sometimes the heathenism of the wife is of the most obstinate, unyielding kind, which no lapse of time and no influences brought to bear upon her seem to be able to shake. Cases of the opposite kind, in which the wife becomes a Christian and the husband remains a heathen, are so rare, that the instance I am about to mention is the only one I have met with.

A woman living in a purely heathen village, called Vulkidumboo, became a Christian a few years ago, and has always shown herself to be a sincere, devout Christian; whilst her husband, with whom she continues to live, remains a heathen, notwithstanding all that has been done to induce him to follow his wife's example. The husband places no obstacle in the wife's way, and allows her to bring up their little son, an only child, as a Christian, but there is no apparent probability of her being joined either by her husband, or by any of the people of the village. Marial stands quite alone, not only in the village, but in the neighbourhood; for there is no congregation within the distance of five miles: yet, so far from feeling afraid, and being unable to stand alone, as most native men profess to be under similar circumstances, this quiet, simple-minded, good tempered Christian woman does not seem to know what fear is, and receives every one with a smile and a friendly welcome. Whenever I visit the neighbourhood, I always ride over to the village where

**The solitary
Convert.**

she lives, and have prayers in her house, and always find it a pleasure to do so; and she always comes to the nearest place where I have Divine Service in the neighbourhood. On one occasion, after using my utmost persuasions for a long time, the husband, and a few of the people in the village, were induced to join us in prayer, and to promise to become Christians. This was late in the evening; but before night was over, they had thought better of their intention, or rather worse; and when a catechist I sent arrived in the place the next morning, he found them resolved, for a time at least, to remain heathens as before.

I have no doubt that many of the people in the village referred to would become Christians, if for no other reason, yet for the respect they feel and avow for this good woman, were it not for their fear of a powerful man in the neighbourhood, who is the proprietor of the land they cultivate.

Few native Christians have died during the year; but amongst the few, there was one, a man of the name of Joseph, of Navaladi, who was suddenly called away a few days ago, who deserves a passing notice. Joseph was a small farmer, with a

Step by Step. very long heathen name, who was brought over from heathenism five or six years ago. There can be no doubt, and he himself has told me, that his only motive at first in becoming a Christian was to marry a Christian wife; but whilst others had become Christians from this cause, and have either returned to heathenism again, carrying with them their Christian wives, or have remained Christians in name only, Joseph was carried beyond his intentions, and became a much better Christian than the Christian wife that he married. He began in the flesh, but was perfected in the spirit. For a year or so after his abandonment of heathenism and his marriage, he was a Christian in little more than in name, though an honest, straightforward sort of man; but about that time he was caught by a spirit of more earnest piety, which was then beginning to spread amongst the people in the district, mainly through the influence of a good catechist, now with God; and from that time, but especially during the last two years of his life, his course was like 'the shining light which shineth more and more unto the per-

fect day.' He was not a particularly intelligent man, and was only able to read; but his honesty, sincerity, transparency, consistency, his steadfastness in the faith, and his joyful trust in God in all circumstances, made him a pattern Christian in the village in which he lived. I was concerned to see him at length evidently falling into a consumption; but though he knew this himself, and felt that his end was near, his peace was unshaken. Being much troubled however by his heathen relations to allow them to offer sacrifices in his behalf, and wishing to end his days in peace, undisturbed by their taunts and entreaties, he came off to Edeyengoody one night in a cart, in order to be near me. On his arrival, he seemed rather better than usual, notwithstanding the shaking of the cart; but towards morning, it was found that his spirit had fled. I was not at home at the time, and did not see him before he died; but I cannot have the smallest doubt that, in his case, sudden death ushered him into sudden joy. His chief regret during his lifetime, a regret he expressed to me every time I visited his village, was that none of the heathens in the village, none even of his relations, seemed to be inclined to join the small congregation established in the place, and that the exhortations he was constantly giving them seemed to produce no effect. Towards the close of his life, however, he had the pleasure of seeing some young men joining the congregation, and I trust it will be found that the place left vacant by him has been supplied."

DIOCESE OF MONTREAL.

THE Society has received from the Rev. R. Lonsdell an account of a tour made last winter throughout his rural deanery for the purpose of giving information, and asking of the scattered colonists their sympathies and their alms on behalf of the Missions conducted by the Church Society. He returned in health and safety from a journey of 596 miles, having visited 31 Missionary stations, addressed 1,946 persons on the subject of Church Missions, and collected for the Church Society 86 dollars. "It is a cause," he remarks, "of devout thankfulness that I have been permitted to see

NATIVE MISSIONARY MEETING IN TINNEVELLY.

Nothing can show more satisfactorily the sure progress which the Gospel is making in some parts of India, than associations among the native converts themselves for the propagation of the faith which they have themselves received among their unconverted brethren and neighbours. It is with sincere pleasure that we present to our readers the following report of the Sangam or Association for the *Society for the Propagation of the Gospel* in the Mission of Edyengoody, forwarded by its excellent founder the Reverend Dr. Caldwell:—

“The sixth annual meeting of this Association was held at Edyengoody on the 9th September. The Rev. A. R. Symonds, the Secretary of the Diocesan Committee, was present at the meeting, and assured the members of the Association of the interest taken in their work by friends of the Society in Madras. I need not give any account of his address, or of that with which the Rev. W. Schaffter, of the neighbouring *Church Missionary* station of Suvise-shapuram, favoured the meeting, much less of my own introductory remarks, but shall confine myself to what was said and done on the occasion by natives.

Satyanadan, Catechist, by whom last year's Report was prepared and read, died of cholera a few months after the meeting last year. On this occasion his place was supplied by another native of the district, the Rev. D. Samuel, who was ordained in the beginning of the year, and who, being acquainted with English, has himself translated into English the following Report, which he read to the meeting in Tamil:—

‘The Sixth Annual Report of the Edyengoody Native Society for the Propagation of the Gospel.

Thanks be to God, the Benefactor of the Universe, who out of His great mercy has caused us to establish, and for the last five years to carry on, this Native Association for the Propagation of the Gospel, which affords a means of setting forth the way of eternal life to those that sit in darkness and in the shadow of death.

The object this Association has in view is to teach the saving knowledge and perfect freedom of the Gospel to the people who live in the district west of the river; and keeping this important end in view, we must ever be mindful to adopt and carry on every necessary means for the furtherance of the object. That the Sangam (the Society) has been productive of much good will clearly be seen by the particulars mentioned in this Report, and this is a fact which will encourage and animate us in the prosecution of our work.

We will proceed to notice first the income for the past year.

It was customary in former years to make collections twice in the year in two different shapes, in the shape of jaggery and grain on the first occasion, and in money on the other; but this year the income was obtained at one collection, generally in money alone. And there is something more remarkable than this. The people were hitherto in the habit of paying to the Sangam a certain definite sum as their subscription, which was whatever each person chose to give, and was irrespective of the amount of their annual income. But the year before last two or three members of our congregations adopted the good practice of setting apart and giving to the Sangam a tenth of their whole income for the year, in accordance with the primitive usage and in imitation of the saints of old. The president of the Sangam, the Rev. Dr. Caldwell, therefore thought it good to recommend this practice to all, and it has been adopted and acted upon by the generality of the members. Some have given the tenth, some the twelfth, some the fifteenth, and many the twentieth of their incomes.

There is no doubt that the practice of giving a proportion is favourable to the interests of the Sangam and to the growth of piety. Hence the income of the Sangam collected in the past year is larger than it was the year before. The year before it amounted to 710 rupees, but the past year's income amounts to 840 rupees, which is an increase of 133 rupees over the previous year.

When the annual collection was made, the people of some of the congregations to the west of the river brought to their churches their contributions of various kinds of grain, with singing and other

tokens of joy, and this affords a cause of rejoicing to us members of the Sangam by which those congregations to the west of the river are supported. What a pleasant thing it would be if the mother congregations to the east would follow the same example.

Before we pass on to the next point we are bound to mention the liberality of the catechists and schoolmasters of this district. We are glad to say that every one of them has subscribed to this and other societies an entire month's salary, the total amount of which is 277 rupees, and of this amount 200 rupees have been made over to this Sangam.

We shall in the next place turn our attention to the operations of this Society in the district west of the river. There are at present ten persons employed by the Sangam in that district, including catechists, schoolmasters and assistants. Four hundred souls are under Christian instruction in the various congregations established there, and there are seventy children learning in the schools. The number of accessions from heathenism in the course of the year has been fifty-three; viz. five souls in Adankulam, twenty-five in Kallikulam, ten in Avudeiyapuram, five in Sidambarapuram, three in Kittavilei, and five in Kurinchikulam. Besides these there were fifteen souls under Christian instruction in three villages, who have been made over to the *Church Missionary* district of Suvishapuram.

The Christians belonging to the older congregations to the west of the river are improved a little in every respect. Their attendance at church on Sundays and on the week days is pretty regular. Meetings for prayer are being held among them, in which prayer is especially offered for the conversion of the heathen around them. Improvement is seen in their Scriptural knowledge and manner of life.

The state of the new Christians also is encouraging. There is evidently a desire for obtaining saving knowledge amongst them. The Church Lessons are being regularly learnt. Persons who once were quite ignorant of the doctrine of the Cross are now able to say, "My SAVIOUR is my burden-bearer." Persons who once did not know either how to pray or what to pray for are able now to

pray. "O Lord, open our hearts, as thou didst open the heart of Lydia."

The agents employed by the Sangam labour also in their several neighbourhoods amongst the heathens. The seed of the Gospel is being sown in more than eighty heathen villages. The teachers of the Gospel have now access to places where they were not formerly allowed to set their feet. Those that pertinaciously resisted the Word once, hear it now quietly and most willingly. Those that listened to what was said, simply and solely that they might raise objections to it, hear it now with the object of finding the truth. Those that once held all religions as equally true, begin to inquire now which is the true way of forgiveness and the true path to heaven.

Dear brethren, this is an encouraging change indeed. By this we know that neither a single farthing given by you has been spent in vain, nor a word spoken by any of your agents in behalf of CHRIST has been ineffectual. Let us exert ourselves, therefore, more and more in the work of the Lord, taking encouragement especially from the Divine promise, "So shall my word be that goeth forth from my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." May He who has begun this good work perform it until the day of JESUS CHRIST.

The reading of the above report was followed by a long list of the names of contributors, everybody's name being read out who had contributed a rupee and upwards. This again was followed by seven addresses, three of the speakers being catechists, and four private members of congregations. Each address was limited to a quarter of an hour, though it was very difficult to keep the speakers within the limit, and in more than one instance a man's cloth (or as it would be called at home, his coat tails) had to be pulled when it was found that he had reached the twenty minutes without any signs of drawing to an end. As a general rule the speeches were good, and fitted to stir and edify the hearers. Mr. Samuel took a few notes of each of the speeches, at Mr. Symond's request, and those notes, turned into English by him, are here subjoined.

1. The first speaker was David Nadan, Grama Moonsiff of Edyengoody, a sort of honorary local magistrate. He said:—"The goodness of God in sparing our lives during the late visitation of cholera should stimulate us all to work for Him. CHRIST has said, "I will draw all men unto Me," and this Sangam should be a cord in the hands of CHRIST, wherewith He may draw men to Himself. It is not enough to give our money; we must win souls to CHRIST. What we have given or done is as nothing in comparison with the benefits we have received from the parent Society.' He urged those who were able to do so to go occasionally and preach to the heathens, especially to those the west of the river; and enforced this duty upon them by the fact that the Secretary of the Society had come down from Madras, a distance of four hundred miles, to visit them.

2. Gnanapragasam, catechist.

'This Society aims at a divine object. As the will of God is done by angels in heaven, so it is the object of this Society to teach men to do the will of God on earth.' He pointed out the necessity of praying daily for the conversion of the heathen around them, and regularly visiting them; reminded them of the condition of the heathen, and of the love of CHRIST, and mentioned as an example to them what had been done, to the west of the river, by a poor man, a member of the Edyengoody congregation, who died recently of cholera.

3. David Mukanden, a member of the congregation of Taruvei West.

"Freely ye have received: freely give." Preach the Gospel to the heathen around, in accordance with the command of the LORD JESUS to His disciples. If we have faith in CHRIST, that faith must be shown by our works; but our works and efforts will be of no avail if CHRIST does not co-operate with us, and "no man can come to CHRIST except the Father draw him." True gain is not that of money, but the salvation of a single soul.' [The speaker is a new convert, and this was his maiden speech.]

4. Yesadian, itinerant catechist,

Is one of the drawers of water to the vineyard of the Lord in the

west of the river. Has been there for the last eleven years. Dwelt at some length on the operations of the Society and the fruits of his own labours amongst both heathens and Christians in that district. Illustrated the influence of the example of one person in stimulating others by a Hindu story about 'The husbandman and the rain.'

5. Yesadian, a member of the congregation of Pettakulam.

Christianity brings civilization along with it. Christians talk more correctly, and dress better, and have better notions than heathens. Illustrated this by various anecdotes relating to himself, his children, and neighbours; mentioned a conversation on religion that took place between himself and a Brahmin on a journey, when the Brahmin supposed him to be a caste man and a catechist, and believed him to be joking when he told him he was a Pariah. Exhorted the people to be teachers of Christianity to the heathen. Take CHRIST with you, he said, wherever you go, and have a copy of the New Testament with you in your bundle in every journey.

[This was Yesadian's first speech at a meeting, but the people were particularly pleased with his speech on account of its fluency and humour.]

6. Joseph, itinerant catechist.

Gave some account of his labours to the west of the river and of the changes he had himself seen.

Had been asked in four heathen villages in one journey, how the forgiveness of sin was to be obtained.

Illustrated by anecdotes the progress made by the new Christians in his neighbourhood.

Told his hearers that they were liberal in giving money, but not liberal in giving their time and labours. Ought to have another itinerant catechist employed in the west, as there was formerly.

Though the Sangam did not send him direct help, they had helped him indirectly; but there were now four itinerant catechists employed in a similar district of country by the neighbouring Church Missionary District of Suviseshapuram, whereas formerly there had not been one; and this was owing to the influence of the Sangam.

7. Peter, a member of the congregation of Pothoor.

'To win souls to CHRIST is the truest proof of love, and this love

is not ours originally, but comes from God's love to us in CHRIST. The love of CHRIST constraineth us. Our money is of no value compared with CHRIST's love, and our works are as nothing compared with His work.' Enforced the duty of preaching the Gospel to the heathen by reminding his hearers of the sufferings of CHRIST on their account, and the duty of denying themselves in the prosecution of their work by a consideration of the hardships endured by CHRIST's Apostles. 'Let this mind be in you which was also in CHRIST JESUS.'

The truth we profess should not be hidden, but should make itself visible to all. Showed the necessity of giving more and doing more, because of the great ignorance of most of the people in the neighbourhood still (which he described), and the small number of the agents employed by the Sangam. 'The harvest is great and the labourers are few—pray ye, therefore, the Lord of the harvest that he may thrust more labourers into His harvest;' and not only pray for the conversion of the heathens, but join preaching to them with prayers for them.

I may add in conclusion that the number of persons present, old and young, was over 700.

Immediately after the meeting, Mr. Symonds and I set out for the west of the river, to examine two Anglo-vernacular schools which have been established there by means of a Special Fund, and the next evening we visited a congregation at a place called Kana-kenkulam, at least ten miles from Edyengoody, where we found on inquiry that eleven men and nine women belonging to that congregation had attended the meeting of the Sangam in Edyengoody the previous day, going in the morning and returning in the evening."

MISSIONS TO INDIANS ON WALPOLE ISLAND, CANADA.

THE Bishop of Huron has recently been engaged in a series of confirmations in the western portions of his diocese, and has transmitted the following most gratifying report of his visit to the Society's Indian Missions, in a letter dated November 19, 1864:—

"I have just returned from a confirmation tour in the western part of the diocese, and I am thankful to be able to report favourably of our work in that section of the Province which immediately borders on the United States.

More particularly would I mention the Mission to the Indians on Walpole Island. Your Missionary, the Rev. A. Jamieson, had succeeded in drawing around him and attaching to the Church a large body of the Aborigines, and I had the privilege of confirming forty-one of these people, though only two years have elapsed since I confirmed a large number in the Island. I also ordained an Indian who is to act, not only as assistant to Mr. Jamieson on the Island, where there still remain several pagan families, but also to travel along the southern shore of Lake Huron, where there are many Indians scattered. With two Missionaries thoroughly acquainted with the language of the people and zealous to promote their spiritual welfare, I should hope, with the Divine blessing, much may be effected amongst this people, too long neglected by us. The Rev. H. Chase is the native Indian who has been ordained. It would be a great boon could the Society place him on the list of their Missionaries, and give a small grant towards his support."

MONTHLY MEETING.

Friday, January 15. BISHOP CHAPMAN in the Chair.

It was stated that the members of the Standing Committee, who retire after the monthly meeting in February, in accordance with Bye-law V., are Sir Walter James, Bart.; F. H. Dickinson, Esq.; Thomas Turner, Esq.; and the Rev. J. V. Povah: and it was at the same time announced that the following gentlemen would be proposed to fill the vacant places;—namely, Sir John W. H. Anson, Bart.; John Walter, Esq. M.P.; the Rev. C. Wellington Furse; and the Rev. W. H. Fremantle.

Notice was given on the part of the Rev. A. Woodford, that he should propose the Rev. Thomas Nevin, of Mirifield, as member of the Standing Committee.

The Rev. W. Denton gave notice of his intention to oppose J. G. Talbot, Esq., and J. Boodle, Esq., to fill other vacancies than those created by the retiring members; and Mr. Pellew proposed J. F. France, Esq.

A letter was read from the Rev. R. Rawle, resigning his office of Principal of Codrington College after seventeen years of service, and a vote of thanks for the zeal and fidelity with which he had discharged the important functions of that important position was unanimously passed.

No financial statement of the Society's total Income for 1863 can yet be given in detail; but it will be gratifying to its friends to know that the item of Collections, Subscriptions, and Donations on the General Fund account shows an excess of upwards of 2,700*l.* over the corresponding amount for 1862.

The Rev. J. Troutbeck (Dacre Vicarage, Penrith) has been appointed Organizing Secretary for the Archdeaconry of Westmoreland; the Rev. C. C. Sharpe (Ince Parsonage, Chester) for that of Chester, in succession to the Rev. W. C. Dowding, resigned; and, the Rev. G. F. Wade (Eastoft Vicarage, York) for that of York, in succession to the Rev. J. Paul, resigned.

The Rev. Mr. Procter, one of the clergy attached to the Zambesi Mission (who has, since the death of the lamented Bishop Mackenzie, acted as its head), having been compelled to leave the station for the recovery of his health, has gone to join Mr. Robertson at Kwamagwaza, in Zululand; and it is hoped that means may be found for retaining his services in that important station.

The Bishop of Goulburn set out for his Diocese (a subdivision of Sydney, Australia) on Monday, January 25.

The Bishop of Mauritius intends to leave England on his return, February 20.

There will be an evening meeting of the members and friends of the Society on Tuesday evening, February 9, when the Bishop of Melbourne will give an account of the constitution of the Church in his Diocese.

At the annual meeting, Friday, February 19, the chair will be taken at a quarter to twelve A.M.

THE MISSION FIELD.

MARCH 1, 1864.

HINDU NOTIONS OF CHRISTIANITY.

It is rarely that we can get the Hindu to say what his honest notions about Christianity are. When he does speak, we are often puzzled at the odd mixture of ignorance and acuteness he exhibits to us. However, we are too thankful for any revelations he gives us of the interior workings of his mind to indulge in superfluous criticism. We have no doubt many of our readers will be interested in the following specimen, which we translate from the *Rungpore Dik-prokash*,—a respectable provincial journal, edited by a Pundit, and distinguished for the excellence of its Bengali style. The article is headed—

“THE MISSIONARY CONFERENCE.

The Missionary priests of the European religion have a firmness of faith in regard to religion, and an earnestness of zeal and liberality of expenditure in propagating it, which are not witnessed among the people of any other country. In the time of the Roman Empire many Missionaries underwent severe tortures at the hands of the Romans and surrendered life itself in order to preach Christ's religion. However, their labour was not ineffectual. In the end even Rome succumbed to the vigour of Christianity. Although Christianity is of recent date (*adhunik*), yet it now comprises among its votaries more than half the world's population;—the remaining moiety being divided among various forms of religion. The countries in which it has spread display a superiority of learning, intelligence, wealth, culture, power, and heroism, and generally of secular advancement. What the occult cause of this may be, we are at a

loss to say. The only conjectural account we can give is this:—The religion in question offers no obstacle to men's worldly prosperity. A man may adopt whatever kind of conduct, custom, or food, he pleases. Hindus, Mussulmans, and others, have at various times of day and night to engage in religious worship, and this involves loss of time. Christians have no such daily loss of time on the score of religion. Only on one day in seven they are called on to give a single hour to religious worship. They have not to spend money as the Hindus and Mussulmans have on religious works. They have not the burden and serious expense of maintaining a large family [of brothers, cousins, &c.] in addition to their wife. Causes of this kind raise the professors of the Christian religion to their present state of prosperity; and the desire of securing so large a portion of worldly good attracts the mass of people towards the system. Again, the unceasing energy, laboriousness, and popularity-hunting (*praroachaná*¹) of the Missionaries is a leading cause of the growing leaning towards this religion. The Missionaries have not hesitated to preach their religion even among *Kookies*, *Mugs*, *Santals*, and other wild and barbarous races. Not less than twenty translations of the Bible into district [Indian] languages have been made. Year by year thousands of rupees' worth of copies of the Gospel are distributed in various countries; and even if people scornfully tear up the books before their eyes and trample them under their feet, they continue to distribute them. In China the Missionaries have often had to encounter various sufferings, and even death, at the hands of the Chinese; yet their zeal does not flag. On the news of the recent victory over the Chinese, the Calcutta Missionaries in the fulness of their hearts convened a meeting; at which the Rev. Mr. — said, that 'Now at last, after so long waiting, God had graciously granted them their desire: now that the Emperor of China had been defeated, they had gained a wide field for the preaching of the true religion: they would now be able to traverse the length and breadth of China in comfort, preaching the good tidings.'

(1) Literally, *praroachaná* signifies, "the praise of the author of a drama, in the prelude, to secure the favour of the spectators." See Wilson's Dictionary.

It is something to find that the pundit class is now compelled to think about Christianity, at least as an outward fact that calls for some explanation. We rejoice to know that there are many who are really beginning to inquire what the "occult" cause is. May they be led to recognise it in all its simplicity and all its fulness.

NAZARETH AND SAWYERPURAM MISSIONS. TINNEVELLY.

(Extracts from Journal of Rev. T. Brotherton.)

April 1 to 8.—Pastoral work in Nazareth and Sawyerpuram.

8th.—Went to Chettikolam, held service in the Church, preached on the History of Annanias and Saphira, and in the evening to Kottaranilei, a small heathen village, and in three different parts of the village preached on the Gospel plan of salvation; from thence we went to Valeyakalinglei, where we met with several women, who were seated at their spinning wheels in the main street; the catechist preached at great length to them on the necessity of caring for the soul, and on CHRIST the only Saviour. Shortly afterwards, a number of men gathered round me, and I tried to set before them in as affecting manner as I was able, the love of CHRIST to them in giving up Himself to suffer, bleed, and die for their salvation; from thence we went to Verkoondapuram, and preached there in two different places on the leading doctrines of the Gospel. From thence to Thalavaipuram, where we had service with the Christians, and preached on the "Sin and danger of Apostacy."

9th.—Went to Yellangudy, where in two places we preached to a good many heathen on the death of CHRIST, His resurrection, and the necessity of turning away from idolatry; from thence to Madattanilei, a small Mahommedan village, and showed that in CHRIST JESUS was salvation to be found, and in none other; the only remark made was, by one of them, "If you will pay me five rupees a month, I will become a Christian;" from thence we went to Mot-tathathanvilei, where in front of the principal devil temple of the

village, we had a large audience of heathens, to whom we taught the fall of man, his recovery by CHRIST, and exhorted them to fall in with the gracious invitations he was now making them by us. From thence we went to the church, where we had service with the new people here, and I gave an address on the death of Stephen. We have now four families under Christian instruction in this place. In the evening we went to Neynarapuram and preached to as many heathen as we could get to listen to us. After we had finished, one of the people begged for a copy of the Tamil Song, which the catechist had sung to collect the people to hear our address. From thence we went to the long Weavers' street of Thalavaipuram, where we met with but few people. We set before them, to the best of our ability, the good and right way of the Gospel. One of our hearers put forward the old objection, which they think unanswerable, that God having created the devil, He is the author of sin, and cannot therefore justly punish sinners. We replied that "God created Satan as a holy angel, and that he made himself a devil, and that to say God is the author of sin is a virtual denial of the very existence of God, whose essential attributes are holiness and justice, whereas if He be the author of sin, He is neither holy or just, and therefore there can be no God." We also said—"Our chief concern is not to know so much how sin came into the world, but how to escape from its fearful consequences. What would you think of a man who having fallen into a deep well, if he should be chiefly careful to know how he got there, and not to find the way out? You are all sinking in the ocean of sin, and we came in the name of God to offer to rescue you from inevitable destruction; while you refuse the helping hand, and instead of gladly embracing the offered mercy, you begin to inquire how you got into this danger, and why you have been left to fall in it."

10th.—Left early for North Valavellan. We tried in the way to get to the Pullar street of Yaral, but the water in the canal was too deep to be fordable, so we went on to the tent which was pitched at Valavellan, and in the afternoon went into the eastern part of the village to preach. Here we had a very noisy and tumultuous congregation, but we were enabled to set before them distinctly the

Gospel plan of salvation, without disputation or argument of any consequence. From thence we went to the western part of the village, where we had a much greater audience, consisting chiefly of women, to whom we preached on the love of CHRIST, and invited them to taste and see that the Lord is gracious. From thence we went to Manaloor, about one-and-a-half mile to the east, but this being the middle of the sugar-boiling season, we met with but few people to talk with; we sowed there, however, the seed of the word, and trusting that sooner or later it may take root downwards and bear fruit upwards.

11th.—Went to Umericadoo, a large heathen village, which we reached with no small difficulty, the last part of the road being completely cut up into rice-fields. Here is the very seat and stronghold of Satan in these parts, but by God's great mercy we have been enabled to gather a little flock of inquirers here, about sixteen in number; they had built for themselves a small prayer-shed, and I had now service for the first time in it; may the Lord give them grace to stand firm, for Satan will doubtless do his best to root out the Gospel from this place. I endeavoured to teach these new people the first principles of the Gospel. I rejoice over them with fear and trembling. From thence, in the evening, we went to a potter's village, near the tent. The men were working at the wheels, making pots and gods; we preached to them of Jesus CHRIST and Him crucified, and spoke of the sin and folly of worshipping gods who were the work of their own hands. From thence we went to Arasakolum, a potter heathen village; as we drew near we heard a great noise, as of people quarrelling and fighting, and we found that the whole of the men were in a state of drunkenness. Knowing that to preach to them in that state would be to throw pearls before swine, in great disappointment, we went to Edeyarkadu, which we reached when it was quite dark.

April 12th, Sunday.—Went to Agaram; here we have a new congregation in this ancient place, so ancient as to be spoken of in the Indico Pleuskes as the port of Korkei, the capital of the Southern Pandian kingdom, and the place where the Greek merchants landed to purchase pearls. Though now more than three miles from the

river Tambeerapurani, at the mouth of which it was then situated, the people yet have a tradition that the river ran into the sea here, and that it was then the emporium for the pearl fishery in the gulf of Manaar. In this place all the Shanar population are now under instruction; the people are Nadans, they appear to be sincere, but time will show. I conducted Divine Service, and explained to them the leading doctrines of the gospel. At 12 A.M. I held service, and preached at Edeyarkadu—"Jacob's Ladder a Type of Christ." At 4 P.M. held service, and preached at Akkasalsi. From thence we went to Korkel and preached the Gospel to a small heathen audience in the Pullar village, and also to the Romanists in the Paravar street.

13th, Monday.—Went to another village called Thalavaipuram, near Edeyarkadu, and preached to all the heathen we could get together. We met with a man who was an apostate, and asked him, "What injury has Christ done you, that you should thus desert Him and forsake your own mercies?" He said, he was the only Christian in the place, and that he could not bear up under the ridicule and persecution which he met with. We exhorted him to return to the Saviour whom he had deserted without delay. Went from thence to the heathen part of Edeyarkadu, and in two or three corners of the streets we met with a few people, to whom we endeavoured to show the way of salvation by Christ, from thence to the church, where we had service with the Christians; in the afternoon returned to Nazareth.

14th to 20th.—Pastoral work in the Nazareth district.

20th, Monday.—Went to Malayannittam, eight miles west of Nazareth, to visit a congregation recently formed there; the people are 125 in number and Maravars. Held Divine Service with them, and endeavoured to set before them the leading truths of the Gospel. I was much pleased with the people, and from the character of the catechist who has been placed over them, I hope they will remain firm, and become a good and orderly congregation. From thence we went to Oodeysakolum, held service in church and preached; in the evening did the same at Vellamadam, and baptized ten children there.

May 5th, Tuesday.—Went to Adeikalapuram, five miles north, and had service with the new people here, and preached from "as Moses lifted up the serpent in the wilderness;" from thence two miles to Pillaville, a small heathen Pullar village, where we preached to most of the people on the Law, our breach of it, the consequences of sin, necessity of an atonement, and Christ the only Saviour; returned to Edeyarkadu. In the afternoon went to Kobawkadu, a Shanar heathen village, and in the main street we preached to a good number of people, on sin as a transgression of the Law, its penalty, our inability to make atonement for it, God's great love in sending His Son to make one for us; and we exhorted them to embrace the salvation thus offered to them. We went from thence to Manjalmerkayal, but though it was now nearly dark the people had not come back from their work, so I directed the catechist who was with me to wait for them, as I was afraid of crossing the dangerous marshes between this and Edeyarkadu, in the dark.

7th.—Went to Korkel, and first in the Vellalar village, and then in the Romanist Paravar village, and afterwards in the Pullar village, we preached to heathens and Romanists, Christ Jesus as the only Saviour, and as able and willing to save all who come to God by Him. We then had a short prayer, and Bible exposition, in the house of the only Christian in Korkel. In the evening went to Akkasabi, and had service with the Christians. These new people progress wisely and remain firm, though they have had their share of persecution. We then went to the Shanar heathen street, where were several people drinking toddy; we reasoned with them on the sin and folly of wasting time and substance and health in drink; all that was replied was, "While you white people drink your beer and wine and spirits, why should we not drink our toddy?" We then spoke to them of death, judgment, and eternity, the awful doom of all who die without pardon and sanctification, and the source from whom those blessings must flow. From thence we went to the Pariah street, but could not prevail upon the women (for there were no men) to listen to us even for a moment. They have treated us thus three or four times.

8th.—Went to Puthenpacherri, a heathen Pullar village. Here

we had a decent audience, to whom I explained what sin was, and proved that we had all repeatedly broken God's holy laws. I then endeavoured to lead them to CHRIST, as the only Saviour from sin. They all listened attentively. From thence we went on to Kullattapacherri, on the bank of the Aroomoogamungalum lake. Here also we preached to a few people; but in the next two villages we did not meet with a single person to speak to. Spent all the day in examining the Anglo-vernacular school at Aroomoogamungalum, and found it still in a most unsatisfactory state: this is principally owing to the master's not being allowed to live in the village, he being a Shanar, and the people Bramins and Vellalars: made arrangements for his future residence there. In the evening, went to the Bramina, and preached on the Decalogue, &c. An old man tried to silence us, by quoting a vast number of Tamil verses from the Sithar poems. We said, however, what we wished to say, and went to the goldsmiths' street, where we had most of the people to hear us, while we preached on time and eternity, hell and heaven, CHRIST and His Great Salvation. On our way to Edeyarkadu, preached in the heathen village of Arasakolum, where we found all the people drunk on our last visit.

9th, *Saturday*.—Went to Kodunkani, a small heathen village; no men were about; we met with a few women, but they would not allow us to speak to them. From thence to Panankadu, which consists of two villages near each other: here we had good and attentive audiences, and we gladly set before them the way of salvation as revealed in the Gospel. All day, engaged in teaching the catechists at Edeyarkadu. In the evening, we went to Tee-pacharri, and preached to a few people, chiefly women, who seemed to be interested in what they heard. From thence to the Pullar street of Maramungalum, a large village entirely heathen, where we found an old enemy, the toddy-seller, and could do but little. From thence we went to the Panikar street, where we had a good and attentive audience, to whom we preached till it was quite dark.

10th, *Sunday*.—Went to Agaram, to hold service with the new people here, ninety-five in number. I felt much encouraged at the progress in religious knowledge already made. Held service,

preached and administered the Lord's Supper at Edeyarkadu: subject of sermon, "Repentance." At four P.M., went to Edeyarkadu again, and preached on "pure and undefiled religion." Heard the Bible-class read.

11th, *Monday*.—Went to Umerikadu, to have service with the new people. I preached on the Incarnation of CHRIST, and exhorted them to stand fast in their profession of the Gospel. Went from thence to visit another new congregation at Aladivadaly, but could not get them together till two P.M. I preached on the same subject to them. This is a mixed congregation of Maravars, Shanars, and Kuravars. I much fear it will not be very stable—a mere profession of the Gospel here raises up so many enemies, who are capable of using every means, however unjust, of extirpating Christianity from among them. Left in the afternoon for Sawyerpuram.

18th.—Went to Semleathoo, a large Pullar heathen village, near Alvarinnevely, to see the new people there. There are as yet but five men under instruction, and their wives have not yet begun to learn, which is rather suspicious. I had service with them, and heard their lessons. I am very anxious to get a good stable congregation here, as this place is looked up to as the head of all the Pullar villages about here. In the evening, we went to Moolakarie, a small Pullar heathen village; and in the way we fell in with some people winnowing rice. I explained to them the Law, and showed that we had again and again broken every commandment, and being thus sinners, were exposed to the just anger of a holy God. I then showed how CHRIST had made, by His death, a full atonement for all our sins; and that, to make that atonement and its accompanying salvation our own, we must repent and believe the Gospel. From thence we went to Thenmankalam, where we preached in like manner to an attentive audience; thence to Mulakarie, where most of the people came to hear us; and we would hope not in vain. Five families of Pullars here have placed themselves under Christian instruction. On our return, we preached in the Vellalar street of Trivaloor, a large village with two ancient temples; Bramins, Roman Catholics, Paravars, and Vellalars, reside in this place. We preached on sin and its demerits; on CHRIST, the only Saviour from

it. After tea, at Alvarthinnevely, had prayers with the Mission-agents and some new people in the schoolroom, and showed that our calling was a holy calling; that all who are pardoned are also sanctified; and that pardon and holiness can never be separated. About twenty people were present.

19th.—Went to Marakuda, to hold service with the new people there. The church was quite full. I explained fully the second of St. Luke, intending (D.V.) to go regularly through that gospel with all the new people. They repeated their lessons well. From thence we went to Trivalore, to have service with the new people, who are Panikars. They are few in number, but respectable, and seem sincere. Spent all the forenoon in examining Alvarthinnevely Anglo-vernacular school; it has sixty pupils. In the evening, went to Shanathupacherri, about two-and-a-half-miles south. We got all the people together, and set before them the claims of the Gospel. They made the usual excuses, that, if they became Christians, the masters would deprive them of their land, &c. From thence to Sembathoopacherri. Here we had a good audience, to whom we preached CHRIST. From thence to Sokkampacherri, where we again preached. I hope we shall soon have some people in this last place. On my return, had service with the people at Alvarthinnevely.

KWAMAGWAZA MISSION, ZULULAND.

WE have been favoured with extracts from a letter of Mrs. Robertson, and gladly give them publicity, as throwing light on the character and habits of the better class of native chiefs in South Africa:—

“We have lately been greatly interested in a Zulu Chief—one of the greatest in Zululand, after Umpanse and Ketchwayo, who has been staying with us. One of his kraals is within twelve or fifteen miles of us, and whenever he is staying there he is a constant visitor here, and evinces much sympathy with all our doings; indeed we look upon him as a personal friend. He is a middle-aged man, with quiet dignity of manner and a very pleasing expression.

He was coming to see us on Saturday, when his horse threw him within a short distance from our house, and his arm was broken. His younger brother, who generally accompanies him, came in haste and distress to tell us what had happened, and Mr. Robertson ran to his assistance and brought him home. It was so sad to see the expression of pain on his kind face, but otherwise, he was so quiet you could not have known his suffering. We soon made bandages and splints, and my husband bound them on with such anxiety. We were very thankful that he wished to remain with us, and gave him up our dining-room, at least the so-called dining-room, one which serves at present every purpose but that, until our kitchen, store and bedrooms are finished. It is in the day time a sort of housekeeper's room, a schoolroom in the evening, and then our children's sleeping-room. Gaus was afraid of stooping so low as the entrance of a hut would require, or even to lie on the ground, and used a sort of couch all the time he was with us. It was a most interesting time to us, and we had no disagreeable inconveniences from the crowds of Zulus who came from all parts of the country to visit him. Our lawn has been covered with the spears and shields and sleeping mats of the different regiments and companies that have come to pay their respects to him, but it was all so orderly. Only the leading men were admitted to his presence, and the others seated in groups about.

The king and Ketchwayo sent several times to inquire for him, and each time an especial and earnest message to my husband not to let him be removed until he thought fit. His own people wished so much to have him home; and Gaus himself, not wishing to go, had been obliged often to send for Mr. Robertson and Usajabula (a Christian native teacher), and Heber (a Christian native) to fight his battle for him. Ketchwayo's people said that when he heard of Gaus being with us, he sent to some white gentlemen to inquire if our Umfundisi were a skilful surgeon; and being assured that he was the most able man in the country, it was his express wish that he should remain here. We are quite at a loss to know how my husband has acquired such a reputation, as he only set two limbs before, and one of these was in Natal; but we were very thankful

'rockaway' carriage. I therefore was obliged to leave it and Mrs. Thomas at Adelong, and travel to Tumberumba and back to Tamut, driven by the Rev. D. E. Jones, the admirable Missionary of that district. We had perpetual difficulties, and to avoid accidents needed perpetual vigilance on the part of the driver.

I thank God for His preserving care of and His mercy to us during the travelling anxieties of twelve weeks within the diocese, immediately after our landing from the mail steamer which brought us from Europe. I hope to visit the other half of the diocese before the end of the year.

We left London on the 13th of January, 1876; landed in Melbourne on the 14th of March, commenced the visitation tour at Moame on the 23rd of March; and reached Goulburn on the 9th of June. We were very unfortunate in having a case of small-pox on board the mail steamer, among the African firemen and stokers. Though we had landed the patient at King George's Sound, we were not allowed by the government of "South Australia," to land at Adelaide. This was most inconvenient, because I had designed to commence the visitation of the diocese from that city. We were occupied for more than a week in rearranging the dates of the changed course—and were obliged to travel many hundreds of additional miles in consequence.

In Melbourne there were many regrets at the departure and resignation of Bishop Perry, and much anxiety was felt respecting the appointment of a successor. We now know by telegram that Prebendary Moorhouse has accepted the post; and we all rejoice that so excellent a man has been secured.

With regard to ourselves, I may say that we were wonderfully cheered by the most marked signs of progress in church affairs, everywhere, in the course of my visitation. We were welcomed back also in so hearty and universal a manner by the whole diocese, that the toils and anxieties of the position became diminished by the loving reception of our clerical and lay fellow-workers. We travelled one thousand eight hundred and sixteen miles—inspected twenty-five churches, all new since the formation of the diocese, twelve parsonage houses, also new; and examined the work of sixteen clergymen, all introduced within the same period. And I confirmed four hundred and twenty, and preached more than one hundred sermons—*i.e.* more than once a day on the average for the twelve weeks.

Addresses of welcome were presented frequently; and on most

occasions large numbers rode out to meet us, and to escort Mrs. Thomas and myself into their towns. In Goulburn itself we were amazed at the cordial reception of the entire population. The inhabitants came to the railway station in crowds, and the school children with banners; the cheers quite unmanned us. The Pro-Cathedral was filled for a thanksgiving service, and the same day the hall of the School of Arts also, with guests at a public luncheon. For several days in the following week similar demonstrations were made. And we were completely exhausted after a fatiguing tour, and such a strain upon our feelings in the city of Goulburn. The clergy and laity strove earnestly to keep all the work progressive during our absence. This we felt to be the greatest kindness of all. We have endeavoured to honour God by dedicating to the cause of His Church all our time, and energies, and substance; and we are living instances of the fulfilment of the gracious promise, "Them that honour me, I will honour." We bring to the service of our God and Saviour willing hearts, and constant devotion to the interests of His Church; and we see around us growing evidences that others are continually joining our ranks, and working heartily with us in the same blessed cause. But we need more men and means; and are greatly tried by the lack of resources to provide an adequate number of faithful men as Missionaries in the neglected districts.

I trust that, whenever you have an opportunity of sending assistance to our diocese, you will do us the good service of securing it for us: and we shall be deeply grateful.

EVANGELISTIC WORK AMONG NATIVES OF THE HIGHER CASTES AND CLASSES IN TINNEVELLY, 1876.

BY THE REV. DR. CALDWELL.

THE following selections from Dr. Caldwell's first Journal, which extends from Feb. 14th to Easter Day, April 16th, give a fair idea of the character of this work, and of the success which attended it:—

"Pothûr, Feb. 14th to 23rd.—Pothûr is a large village—or rather

collection of houses—with hardly anything in it resembling a street, containing a population of about 1,200, almost all Shanars, and almost all poor. There is here a small congregation of about 120 souls, which has generally had a hard fight for existence, not only from foes without, but from feuds within. Since it was placed under its present pastor, Mr. Swamiadian, it has greatly improved, and is now one of the most satisfactory and hopeful congregations in the district. The members of the congregation, both men and women, co-operated heartily in the work of the Mission, and the labours amongst the women of the village, of the native clergyman's wife, and the wife of the schoolmaster, were beyond praise. Every morning and evening we had a brief service in the church, with a sermon by myself, on each of which occasions I kept steadily in view the double object of endeavouring to bring the members of the congregation nearer to God and of endeavouring to kindle within them a warmer zeal for the conversion of their neighbours.

"The middle of the day was occupied, either in the church or in my tent, in receiving heathens who were willing to come and have a talk with me, and who were introduced to me by the clergyman of the place or the schoolmaster. Every evening, before evening prayers, I received a report of all the work done during the day and made arrangements for the following day. After evening prayers the *gita-prasangam*, or musical preaching, was commenced in an open space outside the church, and it generally lasted about two hours. The attendance was always large and appreciative. This was a portion of each day's work in which I could not undertake to take part myself. One reason was that the exposure for so long a time in the chill dews of the night would soon, I knew, put an end to my power of doing any work whatever. Another was that my presence would probably have proved a restraint to the minstrel and his assistants. If I had been present, they would scarcely have been able to give such free scope as they wished to the sensational style of performance and the sensational harangues which they justly considered suitable to the mental condition of their audience. On Sunday a large number of young men came from Edeyengoody to attest their sympathy in the work that was going on. They visited many people in their houses during the day, and joined heartily in the choruses during the musical preaching at night.

"On Sunday the 20th I spent the day at an adjacent village called Rāmangudi, where some persons were ready to be received

into the small congregation already existing there, and Mr. Wyatt came from Edeyengoody to take my place in Pothûr. During the week I had several visits from people in Rāmangudi who wished to become Christians, and they invited me to come and spend the Sunday with them, which I did. The principal talker amongst the party drew back before I arrived, but the rest stood firm, and appear likely to remain steadfast. One of them is a young man of intelligence and of some acquaintance with native poetry. The number of persons received into the congregation in Rāmangudi was eight. On this occasion I made use for the first time of a form for the reception of catechumens into the congregation which I had prepared during the week. The form seemed suitable and impressive, and the use of it will, I trust, do good. Monday the 21st being the last day I expected to spend in Pothûr, a special service was held in the middle of the day for the public reception into the congregation of those persons who had been induced in the course of the Mission to resolve to abandon heathenism and join themselves to the Christian Church. The new form of reception was again used, and the number of persons thus received as catechumens was thirty-three. This was a very cheering and encouraging result of our first Mission, and would naturally help us to bear any disappointments that might be destined to follow. On Tuesday Mr. Wyatt opened a new prayer-house at a place called Pulimāngulam, where a number of the Pariah labourers of Muhammadan gentlemen have placed themselves under Christian instruction. On Wednesday I returned to Edeyengoody whilst my tent was being removed."

"*Râthâpuram, March 2nd to 10th.*—My assistants commenced their work in this place, as usual, two days before I arrived, by making the acquaintance of as many people as possible, and finding out who were considered to be well disposed towards Christianity. I arrived myself on the 4th. This place is inhabited exclusively by high caste heathens, and it was here that our campaign amongst people of this class commenced. Râthâpuram is a large village, which might fairly be called a town, containing an ancient temple to Siva, or rather to his wife, here called Kalyâni, and a modern temple to Vishnu, with a little people's park. It is the head-quarters of a native sub-magistrate and an inspector of police; and the western division of the district of Edeyengoody, which is under the pastoral care of Mr. Samuel, a native clergyman, has received from this

place the name of the Râthâpuram division—though Mr. Samuel has preferred to establish his head-quarters at a place called Kûdan-kulam, where there is a large congregation of Shanars. There has been an Anglo-Vernacular School at Râthâpuram for many years, connected with the Mission, two of the pupils of which have become Christians. They left the village, however, on their conversion, so that it still remains exclusively heathen, the only Christians in it being the schoolmaster and the dispensary dresser, both Mission agents, and their families. The majority of the people of the place pride themselves on their Hindu orthodoxy and caste purity, so that Christianity has a hard fight before it here, and this is intensified by the circumstance that no fewer than sixty-five families in the place live by the temple. The school is not a large one, but the school buildings are large and respectable-looking, and remarkably well adapted for meetings. They were erected in a considerable degree through the exertions of previous sub-magistrates; and the present sub-magistrate, a particularly public-spirited man, has been the means of getting a dispensary erected, to which the Diocesan Committee S.P.G. has appointed a 'medical evangelist,' that is, a native Christian who has received a medical education, and whose duty is, whilst administering to people's bodily ailments, to endeavour to do good to their souls as well. The dispensary buildings had been completed for some time, but Mr. Wyatt deferred opening them formally till I should be ready to commence my Mission in the place. The first thing I had to do, therefore, on my arrival in Râthâpuram was to take part in the inauguration of the new dispensary. The Hindus are very particular about commencing every undertaking with some appropriate ceremonial, and it would never have done to enter upon the dispensary, which had been erected by and for the people of the place, in an unceremonious manner. Accordingly a procession was formed from my tent to the dispensary, headed by the temple musicians walking backwards! The dispensary was gaily decorated for the occasion, and garlands were placed by the sub-magistrate round the necks of all the Europeans present, including Mr. Margöschis, the newly-arrived Missionary, who had kindly accompanied us. I delivered an address in Tamil, explaining the object we had in view, after which a musical performance commenced, concluding with the usual distribution of betel, &c. to all present. We then returned in procession to my tent. In the afternoon I had a long conversation

about Christianity in English with the sub-magistrate, who had once had the advantage of being a pupil of a truly Christian schoolmaster in Palamcotta. He said that he had been more a Christian than a Hindu till three years ago, when he happened to be in Madras and fell in with some Unitarians. After hearing what they had to say and reading the books they lent him, he came to the conclusion that it was unnecessary for him to cease to be a Hindu, and that all that Hinduism wanted to make it suitable to the present day was that it should be slightly reformed. The interview was a disappointing one, as I had hoped that the sub-magistrate would have been persuaded, or almost persuaded, to become a Christian himself during the Mission. He continued very friendly, however, all through, and attended two lectures I delivered.

"I spent Sunday, the 5th, in a Christian village, called Yacob-puram, about seven miles off, where a native clergyman is stationed. I found the congregation improved, and that a porch and chancel had been added to the church since I last saw it.

"On Monday the work of the Mission in Râthâpuram fairly commenced. Every morning during the week I had an abbreviated form of Divine Service in the school, with a good deal of singing intermixed, and a sermon especially suited to heathens. All the people of the place were invited to attend, but few actually attended, except those who were more or less inclined to Christianity. The pupils in the school were all present. The Christians present stood and knelt, as a matter of course, at the proper times during the service. The non-Christians remained sitting during the whole time. This I find to be invariably the practice everywhere. To stand or kneel during Divine Service would be, from the point of view of the people, to profess themselves Christians. From these acts, therefore, they abstain, however well disposed they may be, if they have not made up their minds to take the final step of confessing Christ publicly. The middle of the day, and especially the afternoons, were devoted to conversations with visitors in my tent, most of whom were young men who had been educated wholly or in part in our school in the place, and whom I already knew. The rest were persons who were introduced to me by my assistants, who had met them and become interested in them. I found them, especially those who had formerly been in our school, well disposed towards Christianity. I found many of them, indeed, professing themselves Christians already in opinion and in heart, but none of them seemed

willing to profess himself a Christian publicly, and join the Christian Church then and there. Everyone had some obstacle in his way, some reason for delay—such as the supposed necessity of ‘first burying his father,’ that is, of waiting till his father died, and not grieving him by going over to another religion whilst he yet lived. All, as is usual with Hindus, showed themselves by every word and act excessively afraid of public opinion. To dare to act for themselves seemed to them like an unheard-of stretch of audacity. One of them took up the somewhat unusual ground of maintaining that it was unnecessary for any person to join the Christian community or make any public profession of Christianity, seeing that to be a Christian in sentiment was sufficient, he thought, for all practical purposes. Though none of this class of persons seemed prepared as yet to profess himself openly a Christian, I hoped to find that several of them would be found willing to attend the daily service I had instituted, even after I left, and that thus possibly they might become Christians by a gradual and almost imperceptible process. I took care that they should clearly understand that, if they became Christians, they would not be required, as an essential to salvation, that they should eat flesh-meat, or what they had been accustomed to regard as impure food, or that they should abandon their homes, their relations, and their occupations, and that all that they would be required to do was to abandon idolatry and sinful practices, and to live to God in the state in which God had called them. I saw no trace in any who had been educated in our school of any hostility to Christianity or prejudice against it. Christianity was an excellent religion, they all seemed to think, but it did not seem to them imperatively necessary that they should publicly embrace it. The evenings were generally devoted to the musical department of the work of the Mission. On two evenings, however, lectures were delivered instead. Mr. Samuel suggested to me one morning that it would be well if I gave the people a lecture that evening in the school-room on some subject of general interest, treating it in such a manner as to subserve the end we had in view. The warning given me was rather short, and I had no books with me, but I chose a subject with which I was pretty well acquainted—the history of Tinnevelly, from the earliest period till the arrival of the English. My lecture ran on, I found, to nearly two hours, but the people present were attentive and apparently appreciative. At the close a vote of thanks was proposed to the lecturer by the sub-magistrate in the English fashion. I found that

what had made the deepest impression was what I said about the extremely low position occupied by Indian history, in comparison with the history of other peoples, in point of truthfulness. The following day I was asked again to deliver another lecture in the evening. On this occasion the subject I chose was Indian Literature—the vedas, purāṇas, sāstras, sectarian works, &c. The people were better acquainted with this subject than with the previous one, and it was one which seemed to them more important in itself, so that it was evident they listened with greater interest. It also furnished with a better opportunity for bringing Christian ideas prominently before their minds. On the evening of the 9th, as my assistant intended to set out for the next sphere of action the following morning, I determined to have Divine Service, with a sermon instead of a lecture. I wished this to be regarded as a sort of farewell service, and specially invited those persons to attend who seemed in various degrees to have had some good impressions produced in their minds. The number of almost Christians that attended was fifteen, besides fourteen persons who might be called outsiders, and most of the boys attending the school. I arranged that a similar service should be conducted every evening by the schoolmaster and dispensary dresser alternately, and earnestly invited all to attend who desired to know the truth and to obtain more light, grace, and strength. Meetings of this kind are, so far as I am aware, a novelty, at least in these parts, but I hope much good will result from them. It is part of my plan that an endeavour should be made to establish such meetings of almost Christians in every place where a Mission is held, and this first meeting has proved more successful than anyone anticipated. Immediately after I left, indeed, true, some of the more bigoted heathens busied themselves endeavouring to get up a counter movement. They blamed me for not letting the town remain in its ancient condition of comfort and peace; they blamed the sub-magistrate for, as they supposed, bringing me there; they induced some of the people to take away the children from our school; and in particular they endeavoured to set up a combination to prevent any of the young men from continuing to attend the meeting. The schoolmaster was greatly alarmed, and was ready to give up all for lost; but I assured him that the storm which was only a very petty one after all, would soon blow by; and so it happened, for when I next saw the schoolmaster, which was weeks afterwards, he informed me that the meeting was still kept

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that the number that had attended the previous evening was fourteen, that on some occasions as many as twenty had been present, and that the average attendance was ten. I remained two days in Râthâpuram after my assistants had left, to give them an opportunity of getting acquainted with the principal people in the place we were to visit next before I arrived myself, and also to allow my tent to be removed."

"*Palavûr, March 31st to April 6th.*—I arrived on the morning of April 2nd, but my assistants had been here from March 31 and had diligently worked up the place. This also is a Vellâlar village, with the usual compliment of Maravars and other middle-class people, inhabiting 'quarters' appropriated to them, and with the usual Pariah hamlet at some little distance. As usual also (hitherto) I was received with much courtesy by the principal people. We had Divine Service, with a sermon, about mid-day, in my tent, there being no other suitable place in the village. More than fifty persons were present, including the Mirâsdâr and the village Munsiff, who is here the most important personage. The Mirâsdâr, Pûjei Pillei, a thoughtful, promising young man, attended all the services regularly. He had received his education at our Mission school at Samugarangapuram, to which he had been sent by his father from a distance of fourteen miles, and had retained some of the good ideas he had there imbibed. He disliked idolatry, and had a high respect for Christianity. The village Munsiff apparently considered that he had shown all the politeness that could be expected of him by putting in his appearance at the service once. When I found that he absented himself the second day, I took the opportunity of re-inviting him, after which he attended each service regularly. The first day I spent in the place about a dozen native Christians from Yakobpuram came over to see me and testify the interest they took in the work. Most of them hold their lands from the Palavûr Vellâlars, and all are Shanars, for which reasons, and also that they might avoid incommoding those for whose special benefit the service was held, they politely remained standing outside one of the doors of the tent. Outside the other door stood some of the Maravar inhabitants of the village, who—though not considered by any means a low caste—had never yet been permitted to sit in the presence of Vellâlars. In these heathen villages, remote from European and Christian influences, a small difference in caste respectability goes a great way. The village Munsiff invited the Maravars to come inside the tent and sit down. This they declined to do, and when they were spoken to

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about it afterwards, they said that they knew very well he did not really mean it, and that he would have been very much put out if they had acted on his invitation! Besides, they said, we ourselves were unwilling to do what we had never been accustomed to do. One of them, however, agreed to become a regular catechumen and to attend the church at Yakobpuram on Sundays. The attendance at the services diminished each day after the first; but the people who seemed really appreciative attended daily. These were three young men, together with the master of the village school. The young men, including the Mirasdar, seemed the *élite* of the village, morally and intellectually, as well as in social position. All three were great admirers of the poems of Tâyumânavar, a devout theistic Tamil poet, who lived about the beginning of last century, and who appeared to have been indebted for some of his best ideas to Christianity. They seemed at first inclined to rest contented at the point of religious progress to which Tâyumânavar had brought them, but day by day they evidently began to feel more and more impressed by distinctively Christian truths. The schoolmaster was a zealous Vedantist and managed to puzzle himself, as well as my assistants, with Vedantic subtleties. I thought it desirable, therefore, one evening to assemble my assistants and give them some explanation of the most salient points of Vedantism and some idea of what I thought the best method of dealing with it. I wished them not to argue about Vedantism, but to teach Christianity, and for this reason I recommended them, whilst they showed that they knew what Vedantism was, to endeavour to put it aside by showing that it was not a religion, but only a philosophy, which might be professed by the adherents of any religion, and that as a matter of fact many Muhammadans and some Christians had been substantially Vedantists. This line of policy seemed to be productive of good results, in so far as the schoolmaster was concerned, for he showed himself more willing to take the claims of Christianity, as a system of practical religion, into serious consideration. On the last day of the mission, after the last service was over, these four persons consented to take up the position of learners in Christ's school. They consented to meet together, whenever any clergyman or Christian teacher visited the village, and join in a service such as they had seen me conduct. They promised also to commence the daily study of St. Luke's Gospel. There was some difficulty about a suitable place for meeting in, but the most promising of the number promised to give

the use of his house as soon as his marriage was over, which was to take place in a few weeks. They all seemed timid about this matter of a place of meeting, and their timidity was as conspicuous as their appreciativeness. One of them assured me that he feared no one but God, whilst it was evident from the connexion and from his look that he was as timid as the rest. Every evening there was a musical preaching in some public part of the village, which was attended, on an average, by 150 persons. There was one exception in this village to the courtesy and good feeling usually displayed. A man went about all the first day reviling Christianity and deriding my assistants in prose and verse. I thought him out of his mind, but my assistants considered him sane, and managed at length to make him keep quiet the rest of the time. He broke out again after I left, and went about declaiming against me for having, as he said, brought Shanars and Pariahs into the village. When some of my assistants returned to the village ten days after, to see how things were getting on, this man followed them about from place to place, making as much noise as he could, apparently for the purpose of preventing them from having a private conversation with any of the inquirers. The young Mirasdar of Ambalabânapuram came to see me here, and I was glad to have an opportunity of strengthening him. I had an opportunity also of giving a talking to his uncle, who came with him, and who, though he had pretended to be friendly whilst I was in his village, had endeavoured as soon as my back was turned to prevent his nephew from allowing the meeting to be held in his house."

"Attikurichi, April 16th.—This being Easter day, and the closing day of this series of missions, we all assembled here for a special celebration of the Holy Communion, with a special service and sermon. There is no congregation worthy of the name in this place, but the building used as a church is very centrally situated, and on special occasions it is used as a place of meeting by the Christians belonging to eight or ten villages within a radius of six miles. On this occasion about 150 Christians were present, about sixty of whom received the Holy Communion. I then returned to Edeyengoody. My assistants spent a week in revisiting Ambalabânapuram, Palavûr, and Karungulam, after which they also returned to Edeyengoody and had allowed to them a fortnight's recess, during which period I recommended them to prepare by study and prayer for another campaign in another part of the country."

THE SOCIETY'S MISSIONS IN CHINA AND JAPAN.

WRITING from Chefoo on the 19th of May, the Rev. Charles P. Scott says:—

"I was very glad to hear that Mr. Wright and Mr. Shaw (the Society's Missionaries in Japan) were to be reinforced by two more (Missionaries), and also to see from the *Mission Field* how their work was progressing. How strangely different are the conditions of Missionary work in these two countries, so comparatively near together! It seems quite possible that we may spend our lives in sowing here, seeing little or no fruit. Happily, however, we are assured that the 'Word will not return void;' and as the sower and the reaper are to rejoice together, it matters not which part we are called to perform, if we have but grace to do it with our might.

"I must tell you that we have taken the house of which I spoke in my last, for one year. We have not been able to move in as yet, but had to take it in April, or we should have lost it altogether, and it seemed a very desirable place for our present purpose. The people are beginning to suffer dreadfully from the drought, and we fear there is a likelihood both of famine and pestilence, to say nothing of outlawry, which is usually smouldering in this country, and only waits for a scarcity of crops to burst into flame.

"The Chinese seem to be making considerable efforts to render this place defensible in case of war. They are erecting three forts to command the harbour, and sending soldiers down from the provincial capital to be trained by a German officer who has been retained for that purpose.

"As regards the preaching room in the native town, it seems very doubtful whether we shall have the opportunity of purchasing it. But we are glad to have the permission to do so, in case it should be possible and should still seem advisable.

"Dr. Nevins has returned from his long three months' tour, one month of which I spent with him. He seemed very much pleased with the book presented to him by the Committee. It is, perhaps, the very best choice that could have been made.

"We still plod along in the language, which comes slowly, but I

duties. "We can conceive (they said) no method better calculated to give practical effect to the work of a Visitation than that which has been so happily inaugurated by your Lordship."

We cannot but congratulate the Diocese of Quebec on the auspicious commencement of the episcopate of the successor to the late lamented Bishop Mountain. When that pious and amiable prelate was taken away, many feared for the future of the Church; but we venture to anticipate for Dr. Williams a large measure of usefulness and success, if he perseveres in the course he has so wisely and energetically begun. There are many ready to respond to his call for increased activity and earnestness; and the Diocese of Quebec, though poor in worldly wealth, scattered, and small in numbers, may yet become in unity and zeal and faithfulness, a glorious witness to the power of evangelical truth, combined with apostolic order.

J. H. T.

TOPOGRAPHICAL SKETCH OF THE SOCIETY'S MISSIONS IN TINNEVELLY.

PUTHIAMPUTHUR MISSION.

ENTERING Tinnevelly from the north, the first mission of the Society with which the traveller will meet is named *Puthiamputhur*, from a town of that name in which the head-quarters of the Mission are situate. This Missionary district embraces a large extent of country, its area in square miles being about 1,200: the country itself has but very few attractions for the traveller in search of the beautiful. Though once covered with forests which afforded shelter to wild beasts, and to men as fierce as wild beasts, the country may now be said to be quite denuded of timber. In the vicinity of villages we do indeed meet with groves of tamarind or margosa-trees, planted by the villagers for the sake of their shade during the fierce heat of the noonday sun, yet the country cannot be said to be a timber country. The soil is dark and rich, producing most magnificent crops of cotton and grain. Were a person who visited this district in the month of July to revisit it in the month of January, he would find it difficult

to realize the change. In the former month he saw nothing but thousands and thousands of acres of dark soil without even so much as a blade of grass to greet the eye; all around him was dry and parched, and even the earth itself appeared to throw off a fiery vapour:—now, all is verdant and gladdening, fields of cotton and green waving corn greet his eye wherever he turns, the whole earth would appear to have undergone a great change. The great drawback to this district is the absence of wells, and although it is intersected by two large rivers, yet the fall of the river towards the sea is so great, and the flood so rapid, they are of use only to those immediately upon their banks. The absence of wells is in some measure compensated for by the large tanks or reservoirs erected by the natives to receive the surplus rain-water during the monsoon, as well as the drainage of the adjacent country. Some of these tanks are so large that they might be mistaken for lakes, yet they are erected at a small expenditure, comparatively speaking: the fall of the land being towards the north-east, an embankment raised at right angles to the fall will form a tank. Without these tanks, therefore, the people would be wretched, yet I confess that the water which they contain is the very opposite of good. It is at times horrible, and yet at times I have been thankful even for horrible water.

The district is populous, but though containing many towns, few of them are of importance. The most important are Ettiarupuram, Nagalapuram, and Tuticoreen; the latter is the principal sea-port in the south, and during the Dutch occupation was a place of considerable importance. It possesses a large church built by the Dutch, two Roman Catholic chapels, a good Anglo-Vernacular school (*Society for the Propagation of the Gospel*), and several cotton factories. This portion of the Tinnevelly country was noted during the power of the Nawabs of the Carnatic for its Polygar chiefs, a race of warriors who bore some resemblance to our own lawless barons. The race still exists, the entire district of Puthiamputhur being the property of the Polygar who resides at Ettiarupuram; but their power has passed away from them for ever. The war which took place between the British and the Polygar of Panjalum Courchy, and which terminated in 1804, utterly crushed those chief-

tains. The site of Panjalam Courchy is within a few miles of the mission house, and it is a sad thing to see; but equally sad are the graves of eleven English officers and twenty-seven soldiers, in the centre of a ploughed field, the ground ploughed to the very verge of their resting place, and not even a shrub growing upon it. The people are a fine hardy race, most of them of the Teloo goo stock, a jargon of which they use in conversation amongst themselves. In intelligence they are superior to the people of the south, but as regards morality I cannot say much in their favour. The progress of Christianity amongst them is much slower than among the pure Tamil race, their Teloo goo customs being sadly in the way. However, there has been considerable success in this district, and we are justified in hoping that those who have been converted, will, by a life of consistent piety, weaken the hold which heathenism now has upon their countrymen.

There are several small mission churches or prayer houses in this district; but two of them, that at Melseithalei, and that at Puthukotei, where there are native clergymen, are deserving of any notice. The church at Puthiamputhur stands in the centre of the town, and a barn, built forty years ago of mud, with rudely pointed gables and a thatched roof, will give one a very fair idea of the mother church of the parish. The mission house and schools stand in the same compound; they are plain but comfortable; the schools contain fifty-two boarders. My sketch of this district would be imperfect if I omitted to mention that the town and mission compound of Puthiamputhur possesses several excellent wells containing excellent water, no mean luxury.

Bidding good-bye to Puthiamputhur, we shall observe a gradual change in the appearance of the soil and a corresponding change in the vegetation. Above the town of Puthiamputhur the soil is very deep, no rock being found at a considerable depth; but just as we leave the town we perceive the quartz rock cropping out of the earth, until, at a distance of about ten miles to the south, it stands boldly out in boulder-like form. The soil partakes of the character of the rock—it is sandy; cotton, maize, and Indian corn have disappeared, and in their stead we find the palmyra and the cocoa-nut, the betel-

leaf, and bringal gardens. Sandy as is the soil, excellent water is always to be had. Turning our horses' heads a little to the eastward we enter the palmyra forest, and as we ride through it, ever and anon we come upon small villages, composed entirely of small houses which the traveller would denominate *huts*. These small villages are well shaded, and surrounded with small vegetable gardens; and as we pass along we shall find groups of women here and there, sitting beneath the shade of the tulip or margosa-tree, busy plying their spinning wheels. A little Christian church will occasionally be met with, which takes somewhat from the otherwise heathenish appearance of the place; and the Christian salutation, "Salaam Sir,"—"Praise be to the Lord"—tells us that the heralds of Salvation have been amongst them.

SAWYERPURAM MISSION.

Emerging from the forest to the westward, we come upon a desert tract of red sand, and as we continue our ride across it we catch sight of the buildings of the Missionary Seminary at Sawyerpuram, situate just fifteen miles from Puthiamputhur. *Sawyerpuram* is so called from a gentleman named "*Sawyer*" who gave the land whereon it stands to the Society, and "*puram*," a word in the native language which means "town" or "village." The village is a very mean affair, having a church much like that at Puthiamputhur, and the *foundations* of an intended good substantial church. The seminary is indeed a neat well-arranged collection of buildings, consisting of residences for principal, head-master, and assistants, chapel, lecture-rooms, school-rooms, library, Monckton scholars' residences, and lecture-room. The grounds about the seminary are neatly laid out, and are a refreshing sight after our acquaintance with the sandy plain outside. There are generally about sixty pupils in residence, and a visit when the seminary is in full work will amply repay the traveller for his toil.

The country north and west of Sawyerpuram is open: the horizon bounded by a chain of hills; to the south it is well wooded, the tamarind, margosa, banyan, and palmyra-trees being found in abundance. The antelope and jackal roam about in herds, and although "the

song of birds" is not heard in the groves, its absence is supplied by the chattering of hundreds of green parrots. There are no towns of any importance in this, the smallest of the Society's Missions, but on the coast there is the remains of what was once a Greek settlement, a place called "Korkai," a visit to which might please the antiquary. There is also a sea-port called Coil, but it is not of very much importance now. To the eastward there is a large tank, always having a good supply of water, which enables the people to cultivate rice.

Leaving Sawyerpuram for the south, our ride shall lie through a rather pretty country: we shall pass magnificent tamarind, margosa, and banyan-trees, which, were it not for the red sand beneath us, would lead us to fancy ourselves in the park of an English gentleman; and not the least beautiful sight in the landscape is the tower of the handsome church at Pannevellei (*Church Missionary Society*) throwing its graceful minarets proudly above the heads of the tall palmyra-trees which surround it, as though it would address the worshippers in the large heathen temple opposite, and tell them that the banners of the cross are advancing, that the day of salvation is at hand. Passing by Pannevellei we ride through a thoroughly heathen town: everything about is heathenish. There is the car in the street, here is the temple. Now a man meets you smeared with ashes; then a woman. The very houses have heathenish daubs about them—it is one of the strongholds of Satan. Riding through it we find ourselves on a most wretched road running through extensive fields of rice. One feature of Tinnevely is the absence of roads, there being but one in the province worthy the name, and this is of no use to any one who resides south of Tuticoreen. "Tracks" is the proper word in Tinnevely for roads, and even these are of a most uncertain tenure, for the "track" with which this year you are familiar, may next year be better employed in growing cotton, or grain, or something worse. However, to resume: having got over the bad road we are brought to a standstill by "the river," *par excellence*. Not such a river as we are familiar with in England, but one well worthy of being called a river. From bank to bank its width may be about 300 yards; no bridge has yet attempted to span it, and if we would cross it we may

do so by fording it sometimes, and at others in a boat. It is dangerous to attempt to ford it when the "freshes" are in the river, for then the waters are hurled along at a very quick pace indeed, carrying all before them. The banks of this river are very fertile; indeed, wherever water is to be had, in India, cultivation may be carried on to any extent. In the gardens along the banks the mango, citron, date, jack, and other trees are to be found in abundance.

NAZARETH MISSION.

Having crossed the river we come at once upon a heathen temple half buried in a jungle of acacias; hideous idols are set up about it, and the place is generally covered with the *débris* of the pilgrims' *cuisine*. We are now in the Society's Missionary district called Nazareth, and our ride for a little shall be through the thick acacia jungle, which is enlivened by the cooing of thousands of beautiful doves, and the bleating of numerous herds of sheep, which find their sustenance on this scrubby bush. A traveller through Tinnevely for the first time would be sorely puzzled to account for the numerous flocks of sheep and of goats, in the face of the entire absence of pasture. But so it is. Were a Suffolk or a Norfolk farmer to visit the plains of Tinnevely, an area of about 5,000 square miles, to examine them as to their capabilities of feeding stock, he would most undoubtedly say that, as much grass as would feed a dozen head of cattle could not be found there; and yet we have abundance of cattle and abundance of sheep, in fact large numbers are exported. The wild acacia feeds our sheep and goats, and the scrub of the jungle, with a handfull of rice-straw, or cotton-seed, is very good provender for our cattle. But to our journey. As we emerge from the jungle we enter the large town of Thenterapetty, where there is a magnificent heathen temple surrounded by a great wall. Some years ago a movement towards Christianity commenced here. The people surrendered to the Missionary a rather large and expensively built temple, every stone of which he pulled down, so that there is now one temple less than otherwise would have been the case. The movement after a time died out, but the Society has there a very good Anglo-Vernacular school. Thenterapetty is surrounded almost

by sand-hills, formed by the accumulation of the sand swept from the *terci*s by the fierce westerly winds which prevail for several months of the year. Leaving Thenterapetty and crossing one of the sand-hills we descend into the bed of a watercourse, on each side of which there are extensive rice plantations. Emerging from this we come upon the banks of an *odei*, or small river, which we ford, and entering a palmyra jungle we come upon the neat Christian church of *Cadeyenodei*, (*Society for the Propagation of the Gospel*), with its small tower struggling-like to overtop the trees. After an interchange of a few salutations we ride through this belt of palmyras, and enter a widely-extended flat, with scarce a tree upon it, but all of it most valuable land for rice cultivation. If here we stand for a moment to look about us, we shall perceive, on one side, the tower of the Muckapurri Church (*Society for the Propagation of the Gospel*) rising gracefully above the tops of the palmyra groves, and on the other, the tower of the Society's church at Nazareth. The approach to Nazareth is, during the rainy season, anything but pleasant, the country round about at that season being entirely flooded with the superfluous rain-water, through which we are obliged to ford. Indeed, I hardly know a ride in the Tinnevely country so unpleasant as that from Sawyerpuram to Nazareth.

Nazareth is a large town, entirely Christian, there not being a single heathen in it. The houses are packed rather closely together, so close indeed as to reduce the width of the streets to a most uncomfortable degree. At the entrance of the town is the Christian grave-yard, and at the opposite extremity stand the church, mission-schools, and mission-house. I do not think that any of our Missions in Tinnevely has buildings so complete and substantial as Nazareth—all the work of its late Missionary, the Rev. A. F. Cammerer. The people of this Mission are more intellectual than those of the south—entirely owing to their longer connexion with Christianity; they also are wealthier than their brethren. Their occupation consists in climbing the palmyra, cultivating rice, and trading in grain, fish, and salt. Nazareth stands on a clay soil, on the very verge of an extensive sand *térei*; it is a healthy station, abundantly supplied with water. Leaving it, our ride is over the *térei* for

about five or six miles, and a more dreary ride cannot be imagined, there being not a blade of grass to be seen. The horizon appears to be belted with palmyra-trees, but all within the circle is dreary red sand, a single palmyra or banyan, here and there, serving only to make wretchedness more wretched still. Even the track across it cannot always be discovered, as the fierce westerly winds obliterate it as soon as made almost: the compass, or by night some friendly star, is the safest guide over this desert.

(To be continued.)

THE PONGAS MISSION.

THE Rev. J. H. A. Duport sends the following report dated at Fallangia, July 7th:—

“I beg to lay before the Mission Board our proceedings here during the quarter ending June 30, 1864.

In my former Report I informed you of the ill-health of the Rev. Mr. Maurice, and of his having gone to Freetown in search of health. By the blessing of a kind Providence I am enabled to inform you that he has returned much recovered, though still suffering from distressing pains in the back. He has lately been admitted to the priesthood.

Young Morgan has had his first attack of fever. He was laid up for a few days, but is now getting on with his school, and continues to give satisfaction. There is an increase in his school this quarter, and the attendance is still good, although this is the season for planting and driving away birds from the plants.

Miss Sarah Morgan has sent up into the large school twelve children during the quarter, and she has had two new ones added. In the large school five have been for the first time admitted, and the total number is fifty-three. There are fifteen in the infant school—total sixty-eight. We have in the Sunday-school eighty-eight; and I am glad to say that this school is also well attended, and the progress tolerable. Since our last report three children

to its endowment. The Rev. L. Doolittle, M.A. Missionary of the Society at Lennoxville and Sherbrooke, also took an enthusiastic interest in the college, and bequeathed his property for its support. The great Societies, the *Society for the Propagation of the Gospel* and the *Society for Promoting Christian Knowledge*, contributed 1,000*l.* each to the original scheme; and the former, in addition to an annual grant of 300*l.* returned a sum of 1,000*l.* raised in the Colony towards the Jubilee Fund, with an equal amount added, to found scholarships for theological students. The college, in its senior and junior departments, numbers about 170 pupils, and has furnished, since its foundation, at least fifty clergymen for the service of the Church.

The Diocese of Montreal embraces the rest of Lower Canada, including the most fertile portion of the eastern townships, the island of Montreal, and the rapidly improving country on the eastern shore of the Upper Ottawa. The population, in a much smaller area than Quebec, is above 600,000, and the members of our Church are about 30,000, of whom 10,000 are in the city of Montreal. The cathedral, which was finished in 1859, at a cost of 45,000*l.* is a beautiful cruciform structure, in the Decorated or Middle Pointed style. An attempt at endowing some of the country parishes was successfully carried out in 1863, and a sum of 5,000*l.* raised and invested to meet a grant of 1,000*l.* from the Society. The number of clergy in this Diocese, including those who have retired, is seventy-five.

Amongst the older clergy of Lower Canada connected with the Society should be mentioned the Rev. C. C. Cotton, the Rev. Dr. Falloon, the Rev. L. Doolittle, the Rev. S. S. Wood, still Rector of Three Rivers, and the Rev. Dr. Reid, of St. Armand, formerly assistant to Bishop Stewart, but who still survives at an age far exceeding eighty years. The Very Rev. Dr. Bethune has held the Rectory of Montreal for nearly half a century, and has seen the little colonial town grow into a great city and his congregation multiplied twentyfold. The Rev. Mr. Burrage and the Rev. Micaiah Townsend are also names that deserve mention for their long service in that rigorous climate. Nor can we pass over the names of those five clergymen—the first four of them Missionaries

of the Society—who lost their lives in ministering to the sick emigrants during the terrible ship-fever in 1847, the Rev. C. J. Morris, the Rev. R. Anderson, the Rev. J. Chedderton, the Rev. W. D. Dawes, Rector of St. John's, and the Rev. Mark Willoughby, of Trinity Church, Montreal.

By an act of the Provincial Parliament, passed in 1858, with the special sanction of Her Majesty, all doubts as to the legality of Church Synods were removed; and under this act the Diocesan Synods of Quebec and Montreal, consisting of the Bishop, clergy, and lay delegates from the various parishes and missions, are convoked, the former biennially, the latter annually, to transact the local business of the Church. The Provincial Synod meets every third year at Montreal, under the presidency of the Metropolitan Bishop Fulford, and consists of two houses; the upper, the Bishops of the Province, and the lower, representatives of the clergy and laity, elected by the several Diocesan Synods.

J. H. T.

TOPOGRAPHICAL SKETCH OF THE SOCIETY'S MISSIONS IN TINNEVELLY.

(Continued from page 191.)

LEAVING Moodalúr, our ride shall be through a few green lanes alternating with small patches of red sand, until we emerge upon the *Sálee*, or the high road or track; either side of which is well planted with banyan, and other tropical trees noted for their grateful shade. Planting trees along the road-side, for the purpose of affording to the traveller shelter from the fierce rays of the sun, is a work, to which, in Hindu theology, considerable *merit* is attached, and hence we find all the old roads, or tracks, well planted; whether their theology being in less repute now than formerly, has destroyed the ideas of the merit resulting from this species of arboriculture I know not; but certainly new roads or tracks have not these most useful ornaments. Here and there on all the roads, the traveller will observe two strong upright stones, about five feet high, with a transverse stone resting upon them; these are called "sumy-

thangi," or the "burden-bearer." Upon these the poor weary pack-traveller deposits his burden while he is having a nap beneath the old tree close by. At some of those halting-places there are wells, and occasionally a small rest-house, called a "Chuttrum." In the Puthiamputhur mission district, where wells cannot be obtained, some wealthy native erects a booth to which he has water carried, to be given by some person in his employ to the poor thirsty traveller, who has travelled miles since his last draught. These, and similar practices, are resorted to for the sake of the merit supposed to accompany the act as a reward.

But to return to our sketch; as we get along this well-shaded, but shocking sandy road, we come in sight of the village of Pholciarpuram, so called after a missionary of the Christian Knowledge Society. It has a tolerable church (*Society for the Propagation of the Gospel*), school-room, and small bungalow. There is a considerable tract of land here, the property of the Society. Shortly after passing the village we turn our horses out of the track, and enter upon an extensive sandy terei. If we halt for a moment to look about us we shall discover that even this desert is not without some attractions, for running along its eastern side, and parallel with the sea, is a deep rich belt of vegetation, the dark green of which contrasts beautifully with the red sand. So on the western side a ridge of vegetation is formed, broken here and there by the terei throwing out arms as it were to connect itself with the extensive sandy plain beyond; and looking south we can see the palmyra tops crowding as it were together, and standing out in bold relief against the calm clear sky. And beyond them rise the everlasting hills—the Western Ghats—towards which men worn out, almost, with the fatigue of work, and the intense heat of the plains, oftentimes cast longing looks, and sigh for a breath of the cool air which blows upon their tops! And now let us start forward. A *salce* runs across the terei, but being old travellers we shall keep outside of it, and traverse, as it were, a chord of a circle, which shall bring us in upon the *salce* at a point nigh to Edeyengoody. As we ride along we shall observe here and there a Christian church peeping

out of the trees, a truly gladdening sight; and here, just half way across the terei, is a spot called "*Thanoottoo*," i. e. "Coolspring," from a small spring of fresh water which, oozing out of the sand higher up towards the watershed of the country, flows eastward, intersecting the terei. Turning out of the terei we enter the palmyra forest again, and after awhile we come upon gardens of vegetables and of bananas, all of which are admirably fenced with most forbidding-looking cactus. Water is abundant here, every garden has a well, and as we ride by we find the owners busily engaged irrigating. A short ride now over "a bit of open," and we are in sight of Edeyengoody, i. e. "the shepherd's dwelling."

I can fancy it before me as I write. There it is, reposing in quiet—a belt of vegetation cuts it off from the sandy plain around, as though it would be "in the world but not of it." The roof of the mission house is perceptible through the openings in the trees, giving quite a homely look to the place; and now we enter the long street which leads to the village, so thickly planted with tulip trees as to give it the appearance of a long bower. As we ride up we pass small gardens and cocoa-nut topes on either side. The first acquaintance, almost, we make with the village, is the fish-market, where we shall find men and women driving as hard bargains as their necessities impose upon them, for fish which has been too long from its native element to render it palatable to European tastes. The houses are very neat, almost all of them having small verandahs facing the street—quite a modern introduction in Tinnevelly villages; all of them, however, have a cleanly appearance—a great proof of sanitary advancement. As we turn out of this long street, we observe a tidy-looking shed, where the heads of the village periodically assemble to arbitrate the petty differences which will arise in even well-regulated communities. The next object of interest is the new church which is being built, and a noble structure it will be when completed. It has now been several years in hand, growing up as it were with the people's advancement. A little to the right is the church at present in use, a neat rustic building, and one which has undergone enlargement two or three times to meet the requirements of the congregation. Entering the church, we shall

not perceive much to interest us in the way of architecture or church ornament, except it be that there are no huge pews to mar the ornament that does exist. The congregation, Eastern fashion, find their seats on the floor, and they appear to enjoy those seats quite as much as we should the most exquisitely carved benches or stalls. A few lamps depend from the roof, there are a reading-desk, pulpit, communion table, and font, but besides these nothing else. A traveller staying at Edeyengoody would find much more to interest him in this church on Sunday. Our next object of interest is the mission bungalow, a neat, substantial house, with a well laid out garden attached to it. From the hall of it we can step into the *lace room*, where we shall find a number of girls from the boarding-school, and young women who also were educated in it, busily employed in lace making. Lace from this school obtained a medal at one of the Great Exhibitions. This and the school at Christianagram (Mr. Kennet's) are the only schools in the Province where this useful trade is taught. A visit to the schools, boarding and day, follows as a matter of course, for Edeyengoody is great in schools. There are two boarding schools, boys' and girls', and they are models of neatness and arrangement. To any one doubting the reality of Mission work I would say, "Visit a heathen village, look *well* into the condition of its female population, and afterwards step into Mrs. Caldwell's girls' school, and candidly tell us what the work says for itself." The children in these schools receive a thoroughly sound Christian education; indeed in all our schools, but these I consider in advance of the others, of my own also. The boys' schools also are in excellent order, and, in common with others, turning out a set of young men from whom we have reason to expect much. There is a native clergyman located here whose house is adjacent to the schools.

The immediate neighbourhood of Edeyengoody is sandy, producing the palmyra and other trees common to the soil, but to the westward it is of clay, upon which the palmyra does not thrive. A little distance from Edeyengoody there is a large lake or lagoon, called by the natives *Tharavay*, and on the banks of which there is a large congregation of the so-called Pariah caste. Before these people

became Christians, they were certainly amongst the most degraded of men; one of their distinctions being the *privilege* (?) of devouring all cattle which died (carrion) in their neighbourhood, and for this strange privilege they actually paid an annual tax to our Government! They certainly established their claims to be carnivorous animals of the genus *homo*. They generally obtain a livelihood now by gardening, weaving, or as coolies.

The soil here, as already remarked, is clayey, the palmyra gradually disappears, the country is more open and more healthy and bracing. There are some very handsome places in the west; one particularly struck me, the property of a Mahomedan gentleman residing near Puthon. The forest timber on his estate was so large and so well laid out that it called to my memory seats of English gentlemen. Another Mahomedan gentleman, not very far off, and who is very wealthy, has recently introduced coffee and tea cultivation. The formidable little insect—the white ant—which is so well known over India, appears to thrive on this soil, for the "hills" which it has raised are indeed wonderful. The first time I visited this part of Tinnevelly, I was under the impression that a number of those hills which I saw grouped together were native houses, and I was only undeceived by riding near enough to see them distinctly. These hills are so cemented by the gelatinous substance which the little animal discharges from its body, that they would require a very able-bodied man with a good pick-axe to dispose of them. There are several Christian congregations in this part of Edeyengoody district; some of them are of a tolerable size, and considerably advanced. The people enjoy a climate far preferable to those in Edeyengoody itself. From the proximity of the country to the Western Ghats, and to the two "passes" through them, the atmosphere is considerably cooler than at Edeyengoody. The south-west monsoon is broken against the Ghats, but the cold damp air of the west rushes through the passes heavily charged with moisture, which the Tinnevelly atmosphere receives, and as it were condenses, causing a slight refreshing mist, which we call "*sarl*," at which time a ride of ten or twelve miles to visit a congregation is truly refreshing. I always thought, when in this part of the country,

that my health and the health of my horse visibly improved ! The Ghats here begin to break off into groups and peaks of varying height, until, at length, towards Cape Comoim they vanish, having run about 150 miles from Palghat, their base there being about 40 miles long, and a perpendicular height of rock of about 6,000 feet high. The slopes of the Ghats are well wooded, and several valuable coffee and other plantations are to be found upon them.

A little distance to the east of Edeyengoody is the small village of *Ellangunie*, the Scarborough of Tinnevelly, to which the missionaries in the south resort for sea bathing, and to enjoy the cool refreshing sea breeze which braces them up somewhat for their work during the trying heat of the summer months. *Ellangunie* has but few attractions for the traveller ; a low sandy beach, upon which the waves break rather lazily, the few small cottages of the missionaries, the huts of their native attendants, the palmyra groves behind, a few cocoa-nut trees, and the fisherman's *catamaran*, with its lateen-like sail, a mere speck upon the ocean, comprise all that may be seen ; but in the neighbourhood there are several curious drift-sand hills, formed apparently by the sands swept along by the strong south-west winds. The natives residing on the sea-coast are mostly of the *Paraver*, or fisherman caste, and are Roman Catholics ; they have several large substantial churches, the sites of which are admirable, producing much effect when viewed from the sea. As their caste-name indicates, their employment consists in catching fish, abundance of which may be had all round the coast, but a considerable share of the coast navigation also is in their hands. The caste is on the whole wealthy ; and in *Tulicoreen*, where there is a considerable import and export trade, many of them are very wealthy merchants. A number of them are there employed in diving for the pearl oyster and the conch, which realizes a considerable government revenue. The ride along the *Karei-Soothoo*, or coast-line, in Edeyengoody has always appeared to me extremely pretty ; the sand ridge slopes off to the westward, forming a miniature valley, which is rich in vegetation. Palmyras, cocoa-nuts, tamarinds, mangosa, and tulip trees are abundant, and

the gardens produce all the vegetables the natives require. If we continue our ride we shall cross a small river which is rich in fossils, and at a little distance from it we shall come upon the Government salt-pans, or places where the manufacture of salt is carried on. The neighbourhood of salt-pans is never interesting ; the country about is bleak, marshy-looking, and inhospitable, the few weeds or coarse sedge grass which grow there look as though they could wish themselves out of it, and the appearance of the pyramidal heaps of salt do not improve the general look of the place ; so we shall turn our backs upon the salt-pans, and set out for the west of Edeyengoody. The wild elephant, tiger, bison, spotted deer and other wild animals, are to be found in tolerable abundance ; but he who would seek sport in the jungles of India should possess a cool head and a steady hand. The forest on the Indian mountains is truly grand, and the strange silence which reigns around imparts somewhat of sublimity to it. The immense height and girth of the trees, crowded as thickly as possible together, the dense growth of bamboo, cane, or brushwood, capital hiding-place for beasts and venomous reptiles, the steep ascent, the fearful gorge, down which rushes the torrent, leaping fiercely from rock to rock, the wailing melancholy note of a blackbird, called by Europeans "the snob,"—call up feelings which cannot perhaps be experienced elsewhere. No wonder the Indian devotee sought the deep forest glade to spend his days in *abstraction*, far from the noise and haunts of busy men, in the society of monkeys ! Our ride to the west having brought us up the mountains, we will now descend to the plains, but on our way down, let us be careful, otherwise we may find that leeches, with which the jungle abounds, shall have sought and obtained uncomfortable acquaintance with us. And now on the plain, let us cast our eyes over Edeyengoody and the ground over which we have travelled, and we shall perceive the atmosphere to be charged with the red terei sand, which the westerly wind is sweeping before it, giving the country an appearance similar to what we may have observed at night in the "black country" in England. I do not know what the mean temperature of this portion of the Edeyengoody district may be, but it is decidedly cooler than at any of our

stations. The mean temperature of Tinnevely, generally, is about 88°, the dew point 69, and the rain-fall about 26 inches in the year, which will account for our desert plains, the absence of that luxuriant vegetation which characterizes the country—Travancore—west of the Ghats, and for the general good health which we enjoy in Tinnevely, notwithstanding its intense dry heat. And now, thanking my readers for accompanying me so long on my ride through our Tinnevely missions, I bid them good-bye for awhile.

JAMES F. KEARNS.

FEMALE EDUCATION IN INDIA.

DELHI NORMAL INSTITUTION FOR TEACHERS.

We have much pleasure in laying before the readers of the *Mission Field* the following clear and interesting statement on a department of Missionary work second to none in importance—the work of educating the women of India. The appeal which is here made will be much strengthened by a knowledge of the fact that the fund at present available has been contributed almost exclusively by the distinguished civilian (who now seeks to interest his countrymen in the same good work) and members of his family:—

“The results of Missionary enterprise in India must doubtless be somewhat disheartening to those engaged in it, and especially to those whose sanguine temperament leads them to look for some amount at least of immediate success. But to those who can be content to work and wait, to sow silently amid the clouds and storms and frosts of winter, and to wait patiently in the steadfast faith that summer will come; to those who believe that the falsehood and folly of Oriental idolatry, the ignorance and absurdity of Oriental beliefs, and the prejudices and delusion of caste, gradually undermined by the dissemination of Christian truth, will at length fall in with a crash and cease to exist; to those the aspect of affairs is far more hopeful, and they can be content to lend their assistance now towards results which may not probably be seen for the next quarter of a

century. It is to such that the present appeal for assistance to prepare native female teachers, to educate the female children of the present time and mothers of the next generation, will more particularly commend itself. It will be best to commence with a brief statement of what has been done, and what it is desired to do.

“In 1858 subscriptions were commenced at DELHI, by some who had many mercies to be thankful for during the present year, for the purpose of organizing an establishment for the education of native females, who should be able to give a good plain sensible education to the daughters and young wives of native gentlemen and merchants. For this purpose a sum of about 900*l.* (9,000 rupees) was collected and invested in Government promissory notes. One great difficulty was to find any person able and willing to give instruction to native females, and another was to find native females of sufficient intelligence and freedom from prejudice to afford hopes of being useful teachers. In order to make some attempt at carrying out our objects, three schools for girls were commenced under the superintendence of the then Missionary (the Rev. Thomas Skelton) and his wife. Subsequently the original object has been taken warmly in hand by Mrs. Winter, wife of the Rev. R. R. Winter, Missionary of the *Society for the Propagation of the Gospel* at Delhi, from whose letters the following paragraphs are extracted:—

“‘When I say that the normal school is fairly commenced, I fear many will expect that the building is in progress. It will never be possible to have a *school-house*. The women are of various castes, so cannot live together; and as it is the Hindoo custom for a number of relatives to live together in patriarchal fashion, no respectable woman would leave the protection of her family. Our plan is this—we have chosen several respectable pundits, and promised them a fee of about six shillings monthly for each woman they train. Each woman pledges herself to become a teacher hereafter, and to attend the class for at least two hours daily. We have seen it right to give each of our women two shillings a month for one year. At the end of that time we expect them to pass an examination in reading,

writing, arithmetic, geography, and to be able to give an object lesson. Those who succeed will receive a reward of about twelve shillings and a certificate, and the pundit will also receive a reward. The difficulties are very great. In the first place, the Pundits, who must be of a good age, or women will not sit with them, are very perverse, and do not readily see the advantage of an English method of teaching; secondly, young women cannot go from house to house as we intend them to do; and, on the other hand, in Delhi women lose their eyesight very soon. I suppose from the glare and dust which prevail half the year. We hope to get a grant of 5*l.* a month from Government, and then we shall increase our numbers. Already one of our women is teaching a relative, and I hope to employ another as assistant in a class of native ladies which I have for some time held in a large Zenana. I have no doubt we shall easily find employment for all, for those at present employed as teachers are hardly able to read themselves, and in a year very few girls under their tuition ever master the alphabet. The Kali Musgid school still continues. The girls number thirty-seven. Is there no lady who can come out to devote her life to work among the women of Delhi? There is far more to be done than we can ever hope to accomplish. Now that we have got the thin end of the wedge into the Zenanas, we ought to be ready to take advantage of the openings that may occur. . . . When once we have a lady to superintend, she will be able to visit the girls in their own houses, after they have been removed from school. Then much good will be done. . . . I have now three classes, two for Hindus and one for Mussulmans, and twenty-three women are receiving training. . . . This year the expenditure every month comes to about 7*l.* I shall only have 6*l.* 16*s.* a month to meet current expenses of 7*l.* 2*s.* If it is in your power to collect any sum for me, Mr. J. B. Winter, 28, Montpellier-road, Brighton, will forward it to me. If you can give help, it will be helping those who try to help themselves.' "

From these extracts it will be seen that Mrs. Winter has made an energetic commencement of the work of qualifying native females as teachers, and that these first attempts have not been wholly unsuccessful. But it will be also seen that help is urgently re-

quired, and that a qualified English lady to assist or co-operate with Mrs. Winter, would be the form in which help would be most useful. It should here be stated that within the last few years an immense impulse has been given to female education in India, and especially in the Punjaub. It is, perhaps, not generally known that the funds from which the expense of village (or parish) schools is met, are raised by a rate on the landholders, generally one-quarter or one-half per cent. on the land revenue—that is to say, that the natives chiefly pay for their own schools. Under these circumstances, of course, religious instruction could only be optional in village schools. Government could not introduce it imperatively as part of the educational course, and, in fact, it is not introduced at all. But wherever a Missionary school exists, is popular, and appears to meet the requirements of the place, Government subsidizes it, and, generally speaking, does not start an ordinary village school in opposition. The school established by the Rev. J. N. Mark, at Kangra, in the Punjaub Himalayas, may be cited as an example, being subsidized by Government, and being the only school at Kangra. Of late years, since natives have begun to recognise the advantage of educating their daughters, numbers of village schools for females have been set on foot, the teachers in most instances being old men; but these schools are seldom if ever attended by girls belonging to the higher classes; and when we consider that, even in England, a home education is preferred for girls by those who can afford it, we cannot think it unreasonable if the natives of India share the feeling. Thus there are two distinct departments in which female teachers are required. First, for private education in respectable and wealthy families; second, for teaching in village schools. Most people will probably agree that in no way can Christian Knowledge and the Propagation of the Gospel be more efficiently promoted than by the directing and supervising the education of the rising generation of wives and mothers; and although it may perhaps with some justice be said that the duty of providing teachers for the village schools falls upon Government, yet, when the nature of the funds to be administered by Government is taken into consideration, it will be

understood that Government cannot and will not itself attempt anything but secular education, and consequently the requisite amount of qualified teachers, whose training might now, by a vigorous effort, be monopolized by our Missionary establishments, will very soon be supplied from among the Brahmins and Monshies, who will have picked up a certain amount of secular education, without abandoning a single prejudice or superstition.

Surely, then, the present opportunity—which, if neglected, may never recur—should be eagerly embraced, or the general conversion of the natives of India may be retarded for generations, not to say centuries. It is not supposed that a sufficient supply of Christian teachers could be provided, but it is hoped and believed that the advantage of sending forth hundreds of female teachers who have heard the Gospel and have some Christian knowledge, will, under God's blessing, be incalculably great. Allusion has twice been made to the hope of a general simultaneous conversion of the natives of India. To some this may appear a mere chimæra, and indeed the number of actual conversions does not support the expectation.

But no observer can doubt the amazing change that has taken place, not only among natives, but among Europeans in India, too, during the last twenty years. A willingness to listen to the truth on the part of the former, an earnest desire to propagate it on the part of the latter, are facts of very modern growth; and such is the well-known dread of popular censure, among the Hindoos especially, that it is quite conceivable they may go on preferring their ancient rites of worship long after the heart of the nation is towards Christianity, and until some influential leaders come forward to declare themselves, and to head a general confession of faith. For the rest, "Charity hopeth all things," and we know we must be *helping* the good work by promoting the cause of female education in India. Delhi, as the ancient capital of Northern India, and still the centre whence native public opinion is influenced, has been selected as the best place in Upper India for commencing the work, and an appeal is now made in behalf of the Delhi Female Education Fund. It is desired especially to enlist the sympathy of the

Society for the Propagation of the Gospel, that they may make the enterprise their own; for those in India who have subscribed to the fund are scattered abroad and cannot give their attention or supervision to the subject, and the only hope of stability for the undertaking is that it may be adopted entirely by the Society on their agreeing to do so. The Rev. Mr. Williams, Government Chaplain of Delhi, has been good enough to act as secretary and treasurer to the fund, and will doubtless supply any information that may be required.

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THE PONGAS MISSION.

LETTERS from Mr. Duport as late as September 9th were received in England on the 12th of October. In a letter written in August he gives the following account of discouragements at Yengisa and Teah:—

"I have paid two visits to Yengisa; but I fear the right time has not arrived for taking up that station. At my last visit Chief Tom hinted that we had made him no presents, and I found him in liquor, the bane of all the native chiefs. I found, too, that he had been led to offer sacrifices for the two men who died while I was in England. Cyprian, however, visited there every alternate Tuesday, until the heavy rains rendered the road impassable.

Teah, I fear, is a failure. The King (Katty) is getting worse and worse in his drinking. When I visited him, I found him in such a state that I could do nothing with him. Cyprian visited Teah, but could seldom prevail on the king to muster a congregation. The people here are very much the same as their masters, imitation being a very prominent feature in the native character. It affords us Missionaries matter for serious consideration, lest we should do anything wrong which the natives may imitate, and it brings our Lord's solemn and weighty injunction before our minds, 'Let your light so shine,' &c.